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## MR. MACKONOCHEE'S DISESTABLISHMENT SCHEME.

I.

LAST week we gave an outline of the Rev. A. H. Mackonochie's "Suggested Act for the separation of Church and State," which appears in the present number of the *Nineteenth Century*; reserving criticism until it could be offered with due deliberation. If the criticism should prove to be lengthy, it will be limited in its scope; seeing that we agree with the writer in most, if not all, of his principles, and object only to the method in which he applies them.

No truer, or more forcible, statement of the evils which the Church suffers from Establishment, both in the abstract and in the concrete, could be desired than that contained in the opening portion of Mr. Mackonochie's article. Equally frank is his repudiation of the idea that the secularisation of Church property would be sacrilegious, and therefore wicked. He recognises the distinction between tithes as paid under Mosaic dispensation and tithes as levied in England, and quotes from the New Testament texts with which Voluntaries are familiar, to prove that "we may safely throw off our endowments, as the wages of Satan, without fearing to offend God." He also grapples with the assumed difficulty presented by poor parishes, and cheerfully asserts that, while it is morally certain that their endowments will soon surrender Churchmen, whether they surrender them or not, there need be no fear that either priest or people will be injuriously affected by the result. There is no novelty in such objections, or allegations: there can be none, seeing that the public have been familiarised with them in countless Voluntary and Liberationist speeches and publications, to say nothing of our own columns. Yet it must be admitted that, coming from such a quarter, they have an emphasis, and an impressiveness, which is akin to novelty, as well as that freshness of expression which comes as the result of personal experience, as well as of conviction, and indicates a mental struggle to which Nonconformist advocates of disestablishment are strangers. That was one of the characteristics of the famous essay of Mr. Noel; and though Mr. Mackonochie's standpoint is not quite the same as Mr. Noel's, his denunciations of the mode in which both the Church and religion are treated by the State have about them the same ring of impassioned energy which gives proof of the writer's personal experience of the evils he unsparingly exposes.

Up to a certain point, Mr. Mackonochie's proposals are almost identical with those with which the public have already become acquainted, by means—first, of the Irish Church

Disestablishment Act, "and, second, of the "Practical Suggestions relative to the Disestablishment and Disendowment of the Church of England," issued by the Liberation Society. He acknowledges his indebtedness to the former, but makes no reference to the latter—possibly the better to secure an unprejudiced examination of his own scheme. That, in respect to certain points, differs widely from both, and because of the importance and the interest of the subject, we propose to call attention to the differences in detail.

There are some minor matters in regard to which Mr. Mackonochie is original without any apparent reason, and seems to be fanciful rather than judicious. Why, for instance, should the Commissioners appointed by his draft bill be styled "Church Body Commissioners," when the Irish Act correctly described similar functionaries as "the Commissioners of Church Temporalities?" Is it at all likely that Parliament would require that the Commissioners should be "Communicants of the English Church?" And what virtue is there in the proposal that, instead of their being paid by an annual salary, they should be "handsomely remunerated" "when their work should be accomplished"—an event which might not be witnessed until two generations of Commissioners had died out? Lastly, even in contemplation of the contingency that all the archbishops and bishops of the Church would, on its disestablishment, elect to withdraw from it—an event admitted to be "most unlikely"—why retain the little bit of Establishment involved in the provision that their pay shall be stopped until they have consecrated other bishops, chosen as their successors by the disestablished Church?

Passing from these to points of real importance, we note with satisfaction that Mr. Mackonochie fully recognises the necessity for disestablishment at a fixed period—Jan. 1, 1881—and not by a gradual process, as advocated in some quarters. "It is manifest," he says, "that it will be for the interest of the Church to avoid a period in which there will be clergy ministering at her altars under two separate conditions—one retaining their endowments, and the others, the rising clergy, unendowed." In this he simply follows the Irish Act, of the practical operation of which, in respect to this point, no one has complained. Mistakenly, as we think, he also follows that Act in dealing with both the members and the clergy of the Church of England. It is true that his bill does not authorise the Queen to incorporate by charter a "Church body" to represent the Church, and hold property on its behalf; but he proceeds on the assumption that the Church will continue to exist substantially in its present form, and provides for handing over certain property to trustees of its appointment. Not only so, but, while one clause seems to give absolute freedom to the Church when disestablished, another provides that the present canons, articles, rubrics, and ordinances of the Church, subject to such alterations as may thereafter be made therein, "shall be deemed to be binding upon the members thereof" in the same manner as if they had contracted to abide by them, and be capable of enforcement by law, in relation to property given to the Church by the Act.

Mr. Mackonochie is naturally anxious to deal tenderly, as well as equitably, with the clergy, and yet he is acute enough to see that their future position concerns the people, as well as the clergy, and that their interests also have to be conserved. So he tries to protect the interests of both without injuring either, and, in

our judgment, he fails. Here, in his own words, is his method of solving the problem:—

In dealing with compensation, it is manifest that it will be for the interest of the Church to avoid a period in which there will be clergy ministering at her altars under two separate conditions, one retaining their endowments, and the others, the rising clergy, unendowed. At the same time, it would be most unjust to deprive a man of his endowment against his will. To avoid this, the bishops and clergy should be at once divided, at their own option, into those who remain and work in the Church, and those who retire with compensation, engaging not again to undertake any fixed or remunerative clerical work. Every clergyman of whatever order should be required, before a certain day, to signify his intention either of applying for compensation, or the reverse. If he determined to stay, and was in possession of a bishopric or other benefice, steps would at once be taken to ascertain whether the diocese or parish were willing to accept him under the new arrangement. If not, he should still have the option either of applying for compensation, and giving up the idea of working in the Church, or of staying on, in the hope of being accepted elsewhere. If, on the other hand, he should accept compensation, he should receive for his lifetime the value of his benefice and residence, or a composition equivalent to it.

The statement that "it would be most unjust to deprive a man of his endowment against his will" is an equivocal one. If the writer means only that it would be unjust to take away the endowment without compensation, we agree with him; but if he means that the endowment is the clergyman's, and not the nation's, and that he has a right to insist that he shall continue to derive his income from that particular source and no other, we demur to the statement, as well as object to the consequences to which it leads.

One of those consequences must be that which Mr. Mackonochie himself deprecates, viz., the existence of a clergy ministering "under two separate conditions—one retaining their endowments, and the others, the rising clergy, unendowed." So forgetful is he of the latter, that he actually proposes that the clergy who retire shall continue to enjoy, not only their incomes, but their parsonages for life; leaving their unendowed successors to house themselves as they best may! Mr. Mackonochie's kindness for his clerical brethren is, however, not very far-sighted; for, while he would give them full pay for life, without exacting from them any more work, we shall presently see that he takes away the only fund out of which the full pay can come!

Turning from the pecuniary aspects of the case, we may ask—What right has the State, according to Mr. Mackonochie's own reasoning, after it has formally renounced its wish to further interfere with the internal affairs of the Church of England, to compel its bishops and clergy, before a certain day, to decide whether they will continue to fill, or whether they will resign their offices; and, if they elect to adopt the latter course, to require them to "enter into a bond not to hold a definite ecclesiastical charge, or to discharge any remunerative clerical work or office, in the said Church, at any time after they shall have become entitled to such compensation"?

This provision first of all bribes the clergy into an abandonment of their work, by continuing their present incomes without their earning them, and then it makes clerical idleness, so far as the Church of England is concerned, compulsory for life! On the other hand, supposing—as it is right to do—that many of the bishops and clergy would prefer to continue in the work to which they are attached, are the existing arrangements—good or bad, as the case may be—to be maintained regardless of the wishes of congregations? Not exactly; but pretty nearly so. It is true that, if the bishop or clergyman elects to remain at his post, steps are to be taken—*how*, neither the article nor the bill

states—to ascertain whether the diocese, or the parish, is willing to accept him under the new state of things. And if the result of the poll, or ballot, be adverse to the bishop, or incumbent, what then? "He should still have the option of either applying for compensation, and giving up the idea of working in the Church, or of staying on, in the hope of being accepted elsewhere!" So that, after all, Episcopalians would undoubtedly, in some cases, have imposed upon them for the rest of his life a clergyman with whose services, under a consistent scheme of disestablishment, they might reasonably have hoped to dispense.

Now, in contrast with this complex and contradictory method of attempting to reconcile the interests of clergymen and congregations, let us briefly describe the comparatively "easy, artless, unencumbered plan" contained in the "Practical suggestions" of the Liberation Society.

That plan deals only with individual office holders, and not with the disestablished Church of the future. It releases them from all obligation to serve that Church; while it leaves them free to continue their services, if they think fit, and to make their own pecuniary arrangements with it. Of course, in determining the compensation to be paid to them, regard is to be had to the fact that it will be given without any equivalent in the form of personal service, and to the further fact that the claims of aged and of young clergymen stand on a different footing. And, lastly, both old and young may, if they please, commute their annuities and receive a capital sum, or hold annuity bonds, which they can at any time legally sell.

This plan is, of course, capable of improvement in regard to details; but in principle we believe it will be found to be the only one which is free from the complexities and anomalies which must beset any such scheme as that advocated by Mr. Mackenzie. We will not say that he has not fully thought out this part of his subject; because he promises at a future time to "sketch the ideal of a disestablished Church." When he does so, we hope he will wholly abandon—as he certainly has not done in the article and bill we are now criticising—the idea that the State is in any way to regulate the future relations of the Episcopalian clergy and the Episcopalian laity, after it has professed to cease to do so, in the interest of both the nation and the Church.

#### THE CHURCH CONGRESS.

THE Church Congress, like most other promiscuous assemblies gathered for the purpose of friendly talk, is usually characterised by an avoidance of burning questions. Thus, he who would beware of the next battle-ground either in the ecclesiastical, the intellectual, or the social movements of the times, will derive much more instruction by observing what is omitted than what is allowed amongst topics of discussion. For instance, from the fact that Church patronage and the marriage law were the subjects of sectional debate, we should infer that no legislation, at any rate of a drastic character, is likely soon to affect these questions. On the other hand, the noteworthy circumstance that the burial law was by common consent tabooed, would suggest that public feeling concerning it has reached a point intolerant of sophisms, and necessitating practical action rather than eloquence. It is, perhaps, also significant that while Church property, endowments, and revenues were treated with all the attention they deserve, the question of freedom from State control, or of the comparative advantages belonging to Established and un-Established Churches, was prudently left in the background. So, too, the marvellous confirmations of many points in Biblical history and archaeology, afforded by Assyrian discovery and Egyptian research, occupied eager attention; but the more perplexing question as to the nature, area, and extent of inspiration was naturally left unstirred. In strict accordance with this, perhaps inevitable, policy, though it was deemed safe to discuss the "just

limits of comprehensiveness in the National Church," the abstract question permitted of only a very sidelong glance at the restoration of the mass and the confessional.

Silence, as well as speech, is more or less expressive according to its manner; and it is precisely the mode in which the difficulty, how not to deal with Ritualism, was solved, that suggests how very obtrusive this *enfant terrible* of the "National Church" has become. The existence of a Romanising party, sanguine, confident, and defiant, was far too painful a subject to be openly attacked. But it was so obviously in every one's mind, that its entire avoidance would have been too plain a confession of despair. Under these circumstances "the just limits of comprehensiveness in the National Church" afforded a convenient safety-valve through which pent-up feelings might be let off without endangering the machinery of the Congress, for which they were much too strong. The subject was so defined as to be suggestive of doctrine more than ritual. It seemed to imply that the Broad Church party, rather than any other, was the galled jade whose withers were wrung. Yet no one seemed to think the latitudinarianism of the day to be of any immediate importance. Mr. Llewellyn Davies evidently felt that he was there merely to justify the form in which the question had been stated. But he knew very well that in comparison with another far bolder, and up to a certain point more consistent party, he and his mildly rationalistic brethren occupied a very small space in the thoughts of his audience. Accordingly he sang small—very small indeed. He did not venture to name distinctly a single point of heterodox opinion that ought to be tolerated in the Church. He protested indeed that it was uncongenial to the Christian faith to "settle the lines on one side of which a man was orthodox and on the other side of which he was heterodox." But, with the usual well-balanced complaisance of his party, he allowed that "officers of the Church ought not to be free to proclaim open war against its creed or its institutions." We wonder whether the Athanasian creed is to be included in this protective rule.

It is a little singular that Canon Ryle, the third of the representative speakers put forth to represent diversity in unity, was the only one who noticed the important bearing of the epithet "national" on the question under discussion. Perhaps as an Evangelical he felt the awkwardness of the word. At any rate he showed some anxiety that the Church should after all be composed of Christians rather than of Englishmen as such. And he also showed more consciousness than did Mr. Llewellyn Davies, that the real question before the meeting was, how far the Church would remain national after it had become a subordinate branch of the Roman communion. That this was the true issue was shown by the arrangement for assigning the place of honour in the forefront of the battle to the President of the English Church Union. And to do Mr. Wood justice he was equal to the occasion. He, at any rate, knew very clearly what he wanted, and what he was determined to have. With considerable art he avoided the distinct enunciation of any obnoxious Ritualistic doctrine, though he implied a great deal in his contemptuous use of the term "Protestant." But he made it very plain that, while he and his friends cared little for the present who else might be comprehended or who excluded, they were determined to claim for themselves, not toleration, but the firmest position in the Anglican Church as the adherents of "the old ritual of Augustine, of Lanfranc, of Anselm, limited only by what was forbidden in the second year of Edward VI." The contempt he poured upon secular law in its presumptuous attempts to govern a "national church" excited the Archbishop of York to righteous indignation, and the latter administered a rebuke which in some points was exceedingly telling, but which glanced off fanaticism as the proverbial water off a duck's back. Most pointed was his rejoinder to the Hon. C. L. Wood's invective against the prosecutors of faithful "Catholic" priests. The archbishop had known only one

prosecution in his diocese for sixteen years, and on that occasion a layman came forward with a large sum of money (not however accepted) to support the bishop in defence of the faith. "The layman was the first speaker of the day." Loud were the cheers and laughter at this announcement. But those who imagine that a genuine Ritualist would be discomposed by such a stroke, little understand the essential Romanism of the movement. Everything is right for the faith in their view of it. Nothing is right against it. It is easy to show up the apparent inconsistencies resulting from such a temper. But vacillating doubt and lukewarm Evangelicalism will find great difficulty in resisting its fanatic impulse.

#### SIR CHARLES REED'S ANNUAL STATEMENT.

THE annual address given by the Chairman of the School Board for London, on the resumption of the Board's sittings after the summer recess, has an interest far wider than the area, extensive as it is, of the educational province over which he presides. It is the judicious custom of Sir Charles Reed to confine himself mainly to facts capable of easy and unanswerable verification. We have not therefore to do with the speculations of a theorist, but with the experience of a practical educationist, whose opportunities for observation are equalled by those of few others, and whose results are so stated as to form rather the materials for induction than the announcement of any one-sided opinion. It is accordingly no matter of surprise that educational sectaries should be found appealing to such an annual statement in support of the most diverse opinions. Thus the adherents of what are very improperly called "voluntary" schools find in Sir Charles Reed's figures what they consider a very gratifying proof of the irrepressible vitality of their favourite institution. For, as is noted by a morning contemporary justly renowned for its pious identification of the interests of beer and Bible, although the School Board has been in active operation for a period of seven years and more, it as yet supplies only 186,500 school places, while "voluntary" schools supply as nearly as possible 279,000. To other less prejudiced minds the figures suggest reflections on the almost incredible progress made by the new system in so short a time, and anticipations of a not distant period when the proportions of the work done by the two systems will be more than reversed. Such anticipations are quickened by the fact that at the present moment the Board is building for more than 50,500 children, in addition to its present accommodation, and that, at the same time, sectarian schools are being handed over to it with increasing rapidity. How far the probable consummation of this process should be viewed with satisfaction is altogether another question. For ourselves, wherever really voluntary schools—such, for instance, as the Birkbeck Schools—are supplying efficient education, we should be truly sorry to hear that they were unable to stand the strain of competition. But the case is very different with sectarian institutions, which draw a very large proportion of their funds from the taxes, and are voluntary only in the sense of being managed by the clergy according to their own sweet will. We, however, are no advocates of uniformity; and if only unjust sectarian privileges, by whomsoever shared, were abolished, we should unfeignedly rejoice in the prospect that at least the best of the schools outside the Board system will always be able to hold their own.

It is satisfactory to find that irregularity of attendance, the inveterate difficulty in the way of popular education, is yielding surely, if slowly, to firmness, tact, and patience. Thus, whereas in the first quarter of 1874 the daily average attendance was 70 per cent. of the numbers on the registers of Board schools, in the first quarter of this year it was 80 per cent. This is a substantial gain, and it is all the more pleasing, because we gather that it may be attributed more to the moral influence exerted by the schools than to the compulsory

action of the law. The latter may, and does, bring neglected children to school, but we strongly doubt whether it ever makes them regular. It is curious that the average of regularity in sectarian schools appears to be generally two per cent. under that of the Board system; at least in London. Now, the higher fees exacted by the former show clearly that their scholars belong to rather a better social grade, and might fairly be expected to be more regular. But some complaints are made that the Board schools admit children of a class higher than they were intended for, to the exclusion of the destitute and neglected. If this were the case it would be a grave error and injustice. But when we learn from the chairman that of the children in the Board schools at the end of last year, exclusive of infants, 41.5 per cent. were in the first or lowest standard, and only 16.6 per cent. in all the three higher standards taken together, we feel that one of two things must be true—either the majority of the children come from a hitherto neglected class, or else the better class of artisans have been far worse off than we had supposed in the matter of education, and it is high time that they were better provided for. It should, however, be distinctly understood that no Education Act either imposes or implies any limit whatever upon the class for whom Board schools are provided. They are erected, not for a class, but for a number of children shown by statistics to be not otherwise provided for. And when once they are opened, every parent of every class, rich or poor, has the right of entry for his child, provided only that there is room. If there is a greater tendency than was at first expected to occupy Board schools with the class of children usually found in Church schools, the clergy have their friends in the present Education Department to thank for it. For first, "my lords" grudge every additional school place, just as though it were a pest-house or a gin-shop that they were asked to sanction; and next they screw up the children's fees to a price that the neglected classes cannot, or at any rate will not, pay. The result of this twofold operation of Conservative wisdom is, first, that the number of school places being always greatly below the demand, instead of above it, as ought to be the case, there is a competition for them, in which the weakest, i.e., the neglected classes, naturally suffer. Secondly, the fees of Board schools remove any prejudice which the more exclusive among the artisans might have had against them, while their manifestly superior accommodation makes them the first object in the competition for places. If the clergy were wise in their generation they would insist on Boards providing more places than are wanted, and throwing them open at a nominal fee. The result would be at any rate a temporary cessation of the prestige of Board schools, and an equally temporary preference for clerical schools amongst the working aristocracy. But we freely concede that it would not last long. In fact, there is no use in fighting against the inevitable. The future is clearly with the Board system. And our chief fear is lest the unrivalled supremacy of that system, combined with the slavish centralisation to which it is subject under the dominion of "my lords," should bring about a uniformity that would be the paralysis of real education.

## RELIGIOUS STATISTICAL INQUIRY.

To the Editor of the Nonconformist.

SIR.—We live in an age of inquiry; "Light; more light," is the demand of thinking men everywhere. We are no longer contented to take things for granted. Along with every statement we ask for the evidence upon which it rests. By scientific analyses we trace out physical laws. With pick and spade we seek the foundation of ancient cities, compelling the buried treasures of the past to resolve the problems of history and tradition. Analogous sifting processes extend into every domain of knowledge, and especially into that of religion. "Prove all things" may be said to be the watchword of the hour.

Of late the spirit of hostile critical inquiry has been very busy with the subject matter of the Christian faith. But we may rest assured that it will not exhaust itself or be stayed even

here. In proportion as it fails in its objects of destruction, it may be expected to deliver its assaults in other directions. It is more than probable that, in the course of the various sifting processes, questions touching the practical working of our religious organisations and the results which follow from them will come to the surface. In an age which is before all things practical, the enemies of the Christian religion will ask the Church for the evidences of the power over men which it claims by its teaching to exert. They will want to know to what extent the Church is taking hold of the life of the people;—how far it gives evidence of that growth which is inseparable from vitality;—what actual return is being obtained for the vast expenditure upon missionary and evangelistic operations constantly incurred. And it is in every way most important that the Church should be prepared with a satisfactory answer to such inquiries.

Of course there is no lack of testimony in reply to any questions of this sort which may be proposed. The Church has never been without abundant witness to the power of the truth which she holds and teaches; yet probably those who most need this evidence are farthest removed from the sphere of its influence, and, therefore, least subject to its power. What is needed to tell with effect in the direction desired is, not so much to be able to refer to facts of a general character, or even to occasional special effects; but to bring together the various branches of evidence, to classify them, and to sum them up in convenient forms available for use. The facts are many, but they need to be brought to a focus. And at present this could only be accomplished by a series of well-arranged statistical returns obtained for that purpose.

Not less important is it to the various branches of the Christian Church, for their own internal interests, that this process of sifting and inquiry should be undertaken and carried forward. A few of the leading religious bodies already take stock of their position year by year. Nevertheless their standard of comparative progress lies almost of necessity within their own denominational limits. Comparison with other bodies they cannot make for want of sufficient materials. And without the knowledge of what other bodies are doing, the means do not exist for comparing their own achievements with the vast margin of work remaining to be done. So that, after all, this annual stocktaking is of far less use than it might otherwise be. But perhaps the great majority of the religious bodies do not make any annual summary of their work and prospects at all. They are content to work on very much in the dark.

And yet it is very important that every group of churches working together as a denomination or as a connection should have satisfactory means for ascertaining its relative position and progress. It is something for its adherents to know whether the various parts of its system are in healthy working order,—whether it maintains or otherwise the standard of efficiency and activity which it has set up for itself,—and whether the results achieved are such as ought to be expected from the machinery employed and the expenditure of energy, time, and money incurred. But it is impossible to arrive at an intelligent conclusion on this last point, without careful comparison of results with those obtained by other religious bodies working on other lines and following other modes. It was written by a very high authority in the Christian Church concerning certain of its members of old, that "They measuring themselves by themselves, and comparing themselves among themselves, are not wise." If the various sections of the Church are to escape a similar accusation, it is of no little importance, both for their own sakes and for the general good, that they should furnish adequate materials for comparison one with another. And when this has been done—and not until then, it will be possible to ascertain—what is of far more consequence to be known than anything else—namely, how far the various sections of the Church are acting up to their high commission, to "preach the Gospel to every creature."

Out of this last consideration there grows another, closely related to one of the foremost problems of the day, namely, the question of the disestablishment of the National Church. At the present men's minds are full of it, both within and without the Established Church. There can be little doubt that it is a question which, at no very distant date, will come up for solution. Indeed, the Scotch branch of the problem has already been thrown into the political arena. Yet this great question of disestablishment will probably depend for its solution, in more ways than one, upon considerations growing out of religious statistical inquiry, and the information which may thereby be elicited. As a measure of practical policy, the estimate formed of the

need for disestablishment at all, and of the time and method for settling the question, will largely be affected by considerations resulting from religious statistics. Questions such as the following will be asked and must be answered:—"How far does the Established Church provide for the religious wants of the nation, and thereby maintain its claim to national recognition?" "During the last quarter of a century has it maintained its position in regard to that provision, or is the proportion relatively decreasing?" "What proportion of the people habitually worship apart from the provision made by the Established Church?" "Is the provision made by other religious bodies such as amount and results as to warrant the withdrawal of State aid from the Established Church?" These are queries to which every thoughtful religious person, as well as every practical politician, will be only too glad to receive accurate replies. Carefully-obtained returns of all the various religious bodies would alone afford them.

Similarly, when the number of Sunday-school scholars throughout the country has been ascertained, and the relative proportion of these to the day-scholars determined, some light will have been cast upon the question whether it is important that religious teaching should be combined in day-schools with secular instruction.

The matters referred to above will be acknowledged to be of leading importance from various points of view. It must be evident that the careful collection of accurate religious statistics, would throw very valuable and much-needed light upon them—light which can scarcely be obtained in any other way. Hence the importance of promoting such means as will best secure that result. The measures by which this may be effected will form the subject of a future communication. Meantime, I propose next week to illustrate more particularly some of the points commented upon above, by reference to partial religious statistical information which has already been obtained.

I am, Sir, yours faithfully,  
GOODEVE MABBS.  
London, October 8.

## ENGLAND AND THE LAZES.

In an important article, entitled "Sir Austen Layard's Accusations and Intrigues," which Mr. Malcolm MacColl has contributed to the October number of the *Gentleman's Magazine*, attention is called to some extraordinary proceedings which are alleged to have taken place at Batoum. It will be remembered that, in a Parliamentary paper printed during the session, the Foreign Office published a petition in which the inhabitants of Batoum protested against the cession of that port to Russia, and especially asked for the assistance of England. The petitioners stated that it was in the hope that such assistance would be rendered that they had addressed two telegraphic despatches to the English Government, and delegated twelve of their notables to wait upon the English consul at Trebizonde in order to give him a verbal exposition of the situation and to solicit his concurrence in the work of defending their rights and interests. The answer which the consul made to these appeals of the Lazes is not given, but Mr. MacColl is enabled to publish a document which throws a strange light upon the transaction. It appears that Jossouf Zia Pasha, the Governor-General of Trebizonde, forwarded to the Grand Vizier a copy of a letter which he had received from five merchants of Batoum. These persons informed the Governor that Ali and Osman Pashas had been sent to Batoum by the English consul at Trebizonde; and that immediately after their arrival a general meeting was held, and a committee appointed which established an understanding between all the inhabitants. In consequence of this the people in various places took up arms against the Russians; and, as was only natural from their point of view, the five merchants described everything as going on "most satisfactorily." They further state that "the arrival of Ali and Osman, furnished with money, has been a happy circumstance." In closing their letter they say:—"Congratulate the consul on our behalf, and tell him that we have made good use of his subsidies. Thanks to our agreement, we reckon upon the success of our undertaking, and upon the moral and material support of England which has been promised us by the consul." This document, which does not appear in the Blue Book, but which Mr. MacColl informs the public was attached to the original copy of the appeal of the inhabitants of Batoum in possession of the Porte, directly implicates the British consul at Trebizonde in the rising of the Lazes. So grave a statement cannot be allowed to pass unanswered. It is, perhaps, too

much to expect that Sir A. H. Layard will take any notice of the subject, unless he is required to do so by his official superiors, but clearly Lord Salisbury cannot afford to ignore the part thus attributed to an agent of the Foreign Office in fomenting insurrection at Batoum.

#### HOLIDAY SKETCHES.

##### HARROGATE.

Most of our inland watering-places are more thronged in the spring and autumn than in the summer, though each may have sufficient attractions to draw certain classes all the year round. Perhaps there is no month of the year when Bath, Cheltenham, Tunbridge Wells, Buxton, and Harrogate can be said to be empty in the same sense as are Margate, Ramsgate, Scarborough, or Eastbourne. The supply of visitors is continuously kept up by the faculty, who may be often glad thus to get rid of troublesome patients that are proof against physic and medical treatment, in the conviction that they—that is the patients—will be sure to benefit by the advice. We do not pretend to be able to discuss the relative merits of the mineral waters that abound in the several places we have named. The whole subject has been exhaustively treated by Dr. Granville in his work on the mineral springs of England. Most of the ills that flesh is heir to may, if analytical experts are to be credited, be cured at one or other of these inland watering-places without the need of fatiguing journeys to the baths of Germany and Austria. In all of them the healing waters are diligently quaffed, but some part of the health-giving properties attributed to them must be fairly set down to change of air, agreeable relaxation, and cessation from the pressure and the cares of ordinary life.

Harrogate arrogates to itself—the pun was unintentional—the distinction of being “The Queen of Northern Spas.” Nor is the title undeserved. This decidedly modern and aristocratic-looking town is situated on a plateau some 500 feet above the sea level, and commands extensive views over the whole surrounding country. Some sixteen miles north of Leeds, it is nearly equi-distant from the three capitals, London, Edinburgh, and Dublin, as well as from the Irish Sea and the German Ocean. Being thus situated near the centre of the island, and spread over a considerable space of lofty table land, the air of Harrogate is always dry, pure, and bracing, and no doubt greatly contributes to the restoration of the many invalids who frequent its pump-rooms and baths. We are told in one of the local guide-books that besides the number and variety of its mineral waters, Harrogate is noted for “its handsome mansions, villas, public buildings, and hotels.” This is not very distinctive. One thing that strikes the visitor is that the houses are all built of stone, which adds greatly to their substantial aspect; another, the number and size of the hotels—there are more than twenty in a town with a resident population of hardly 10,000, independent of a host of good lodging houses; a third, the extent of ground on which the place stands, owing to a fine common within the precincts of the town, locally called “The Stray,” some 200 acres in extent, which is protected from encroachment by Act of Parliament, and where the public can walk, ride, or play. If flower-beds were planted and trees more abundant, the Stray would be a very handsome park. Another distinguishing feature of Harrogate is the absence for the most part of mean buildings and of poor people—there being no manufactures to attract the working classes, and no inducement for the destitute to settle there. The change from the murky atmosphere of Leeds or Bradford to the pure and exhilarating air of Harrogate must be great indeed; and it is not therefore surprising that many of the wealthy manufacturers and merchants of these big and thriving towns reside permanently or for weeks together in the neighbouring salubrious watering-place. Harrogate is also well supplied with places of worship. Nonconformity lifts up its head and thrives there—one of the most conspicuous objects, and built on one of the most commanding sites, being the Congregational Church with its lofty spire. We should add that this flourishing town, the growth of yesterday as it were, has not yet attained to the dignity of a borough. Its affairs are administered by an efficient board of local commissioners. In Harrogate, as in all rapidly-increasing towns, architects and builders have their hands full.

The chief inland watering-place of Yorkshire is hardly fashionable in the same sense as are Bath or Cheltenham. The means of dissipation are not on an extended scale, and perhaps not so much to the

taste of the Yorkshire folk, who most frequent it, as to South of England people. Its visitors are for the most part content with the more rational and health-giving attractions of the neighbourhood. Invalids, during the summer months at least, need not surrender themselves to *ennui*. Char-a-bancs, wagonettes, and other conveyances are always ready to tempt them to agreeable excursions, and by this means—to say nothing of cheap railways—the visitors, at a moderate expense, may visit Studley Park, with its crowning glory, Fountains Abbey, one of the most perfect and romantic of monastic ruins; Brimham Rocks, which are a grand study for the geologist; Harewood House and Plumpton, celebrated for their unique grounds; Knaresborough, the most picturesque of Yorkshire towns, with its Castle and Dropping Well; Bolton Abbey, where commences the wild scenery of the dale through which the river Wharfe flows or dashes—as at the celebrated “Strid”—and the lofty hills and “shenes” that make Ilkley, Ben Rhydding, and Otley a charming attraction to southerners. The whole scenery of this part of Yorkshire is replete with interest. On every side of Harrogate you may ramble for miles around, and feast your eyes with picturesque and ever-varying landscapes, or gather ferns and wild flowers to your hearts’ content. An hour’s railway journey also will carry the visitor to the stately York Minster, the finest Gothic church in England, and less than that time to the Cathedral of Ripon—a city which is a kind of Sleepy Hollow, and the impersonation of quiet and repose.

One of the charms of Harrogate, and we suppose of all places famed for mineral waters, is the decided change it necessitates in respect to one’s daily round of life. In the early morning—say from seven to nine—Lower Harrogate, where the springs abound, is like a hive of bees. Everyone is abroad. The streets are thronged; the pump rooms are filled with people—not always invalids, but often brawny Yorkshiremen—coming and going for their prescribed quantum of sulphur water or Kissengen. The pint or more before breakfast at the Montpelier is taken in portions, and is dispensed as fast as the attendants can draw the bubbling water fresh from the wells; the intervals being filled up by a stroll in the grounds, where friends and acquaintances meet, or by a hasty glance at the early edition of the *Leeds Mercury* or other Yorkshire papers bought on the way from the watchful newsboy. This duty performed—and it certainly gives an edge to the appetite—and breakfast despatched, the visitor, as inclination disposes, hastens to secure a seat in one of the many wagonettes ready to start; or makes his way to the Spa, where he may lounge about while the band plays, or yield to the fascination of the skating rink, or surrender himself to lawn-tennis and other pastimes, or sit listlessly in the grounds and criticise the dress and appearance of the ever-changing throng. The majority of invalids have more serious work to absorb their attention. Sulphur baths have to be taken, and the Muspratt chloride of iron—the strongest of mineral waters—to be drunk. At some of the hotels during the height of the season balls are given, but in the evening a large section of visitors flock to the evening concert at the Spa, or occupy the benches dotted over the “Stray.”

The mineral springs are not only the grand feature of Harrogate, but a very remarkable natural phenomenon. There are at least thirty-two, many of them different in their qualities, and all in their analysis. Most of them are to be found in Low Harrogate, the original town, which has spread out and upwards on both sides of the “Stray” under the name of High Harrogate. These springs exceed in number and variety any in Europe, and it is remarkable that their distinctive properties never seem to vary. Many of them take their rise in what is called the Bogs Field, which adjoins the Old Sulphur Well. Here, within the limits of two acres of spongy soil, arise more than thirty springs, all different from each other, though only a few yards, or even feet, apart. The Magnesia Spring is alone used on the spot for drinking purposes, and the surplus sulphur waters are conveyed through glass pipes to the various baths, the Victoria being the chief. These several waters arise from the shale formation, the beds of which are almost vertical. There is here a dip in the strata, which may be traced in the higher ground west of Harrogate, between the millstone grit ranges of Rington and Birk Crag, that dip in opposite directions. The springs appear to come to the surface, apparently from a great depth, without mingling with each other, and this state of things is attributed by geologists to some volcanic action in remote ages. But the mineral waters are not limited to the Bogs

Field. Springs are to be found at Montpelier, the Spa, on the Stray, and for many miles round, as far as Starbeck and Bilton.

Local chemical analysts divide them into four groups—the strong sulphur waters, the mild sulphur waters with alkaline impregnations, the saline chalybeate waters, and the pure chalybeate waters. The waters of the first group are largely charged with sulphuretted hydrogen gas, and constitute what is popularly known as “Harrogate water,” of which a local writer some thirty years ago thus spoke:—

Of rotten eggs, brimstone, and salts make a hash,  
And 'twill form something like this delectable mash.  
The atmosphere of the several pump-rooms—that of the Old Sulphur Well in particular—is redolent of the disagreeable aroma, and some time ago some clever verses were found written on the wall of the water-temple referred to, which we refrain from quoting as bordering upon the indecorous. It may suffice to say that they are based upon the vulgar notion of Satan finding himself at home in this sulphurous region, and of being balked of victims by the salubrity of Harrogate.

But however disagreeable may be the sulphur water to taste and smell, it is an invaluable specific for a multitude of complaints, being stimulant, aperient, alterative, diuretic, and, in some cases, a powerful sedative; and it is specially efficacious in all kinds of cutaneous diseases, rheumatism, and liver affections. The saline chalybeates—the most celebrated of which is Dr. Muspratt’s chloride of iron—though somewhat metallic in flavour, are by no means unpalatable to the taste. Their properties are stimulant and tonic, and they are often of great value in the cases of internal swellings and tumour. The pure chalybeates, which contain iron in combination with carbonic acid gas, have somewhat of the same properties, quickening the circulation, exhilarating the spirits, improving the digestion, and promoting the secretions. This, and very much more, as to the superlative qualities of the Harrogate waters may be gathered from the work of Dr. Kennion and other authorities on the subject. In fact, according to local guides, the Harrogate water, as a whole, is the true *elixir vita*. Here, at all events, you may renew your health, if not your youth; and here, undoubtedly, unless a confirmed and morose invalid, you may enjoy a month’s holiday with the full conviction that it is as easy and agreeable a mode of restoring vigour to the body and elasticity to the spirits as can anywhere be found in the United Kingdom.

#### THE “HAPPY FAMILY” HYPOCRISY.

(From the *Times*.)

But it is the attempt to exhibit a “happy family” that will long outshine all the rest of the week’s entertainment [at the Church Congress]. After years will tell best whether it answered any one’s purpose to encourage the known advocates of three incompatible systems to proclaim their irreconcilable differences. Success is the worst ill success in such a case. So long as three parties—nay, for the matter of that, a dozen or more—are contending which are the true representatives of the Church of England, outsiders, while enjoying the strife, may be disposed to wait till the question is settled, the rightful heir installed in his whole patrimony, and the pretenders ejected. But what if the Church of England should entirely acquiesce in the spectacle of a war within her gates and adopt the pleasant view that one of the belligerents—factionists rather—satisfied the Nonconformist element, another the Romish, and a third the sceptical, and so kept out the more honest representatives of these views? This certainly would reduce the Church of England to a coalition of impostors keeping out honest men, and Dissenters, Romanists, and unbelievers would demand, not admission, but the suppression of an hypocrisy, which had no longer either faith, or works, or common honesty to stand upon. Were there no outsiders at all, lax and indiscriminate comprehension would have something to say for itself on the score of necessity, if not common charity. The real truth is that the state of things ostentatiously exhibited at the Congress must be regarded as transitional. It is a fermentation which has its term and its laws. Such there have often been before, perhaps will be often again. The Church began in a war between conflicting elements not so very unlike those now before us. For two or three generations after the close of the Gospel history all is darkness. Excepting a few momentary appearances of the chief apostles on extraordinary occasions and the ubiquitous agency of a man, not of them, who did what they could not or would not do, we know nothing of the first constitution and operation of the really Primitive Church. We are entirely in the dark as to its creeds, its liturgy, its ceremonial, if any, whether combined with the Jewish or borrowed from it. Only, everything indicates a struggle out of which there was an emergence. If there is any lesson in the parallel, we have that before us. The Church cannot exist without the profession of truth and unity, and it ceases to make this profession when it equally tolerates those who avow themselves mutually incompatible.

## Literature.

## OUTSIDE VIEWS OF MODERN NONCONFORMITY.\*

It is often instructive to be able "to see ourselves as others see us." Mental processes become crystallised by long use, and we are prone to imagine that our view of surrounding circumstances must be absolutely correct. Now and then, however, we are told how these things strike one who moves in an ecclesiastical or a political plane somewhat different from our own; and it is both courteous and fair to hear what such an one has to say. In the current literature for this month two writers present what may be termed "outside views of modern Nonconformity," and we propose to examine what they have to advance. The style and spirit of the two articles are markedly distinct.

In the *Contemporary Review*, Principal Tulloch discusses "The Dogmatism of Dissent" in a dogmatic fashion such as we venture to say was never excelled by the truculent controversialists of the seventeenth century, when partisanship may be held to have reached its culminating point both in theology and in politics. Principal Tulloch cannot be held to have been in the mood of "sweet reasonableness" when he denounces in others with such vigorous and burning rhetoric as exemplified by himself in an offensive fashion. We need not indulge in expletives in order to prove this, for Dr. Tulloch has only to be allowed to speak for himself. Here are some excerpts from his paper, the pervading spirit of which, from beginning to end, is precisely similar:—

The very sects who are clamouring for the destruction of what they call a Political Church are themselves, to a large extent, political combinations moved by forces whose tendency to "vulgarise" religious life is at least as conspicuous as any political influences affecting the National Churches. Who that knows anything of the inside of Dissenting communions can doubt on which side the balance of vulgarizing influence lies? I have no wish to institute any such comparison. No one has a more sincere admiration than I have for all the noble and robust qualities of English Nonconformity; but the language of Mr. Harrison and others on this subject compels me to say that the external arrangements by which all Dissenting communions are, more or less, manipulated and kept going as institutions, are often far more secularising and bureaucratic than those which prevail in the National Churches. If the Church of England has to do with Parliament and the "orders of an assembly in which many are not Churchmen and some are not Christians," has little Bethel no parliament of its own to transact its business with and take its orders from, and are all the members of this parliament Christians? If the Prime Minister appoints the Archbishop of Canterbury, who appoints the preacher in Salem Chapel? The famous buttermen, or perhaps one or two or half-a-dozen not so intelligent or tolerant as the kind-hearted Tozer. Is the appointment of bishops or clergy by popular election—by the election, that is to say, of the so-called "spiritual community," a whit less secular, nay, a whit less political, than the appointment of bishops by "the Minister of the day"? Is the appointment of bishops in the Irish Church since its disestablishment a whit more a spiritual affair than it was before? Who that knows anything of the facts of popular election, or mixed lay and clerical election, can maintain this for a moment. And is it not to juggle with words, and ideas too, to use seriously an argument of this kind.

I find, may the State Churchman say, in the old National Churches, as they appear to me, the highest growths anywhere to be found of the religious life. They have their faults, and many faults, these Churches; but no where in the ranks of Nonconformity, nor philosophy, nor humanitarian benevolence, do I see the great principles which lie at the foundation of all religion, righteousness, justice, charity, purity, tolerance, and well-doing, "whatsoever things are lovely and whatsoever things are of good report," more recognised and acted upon. These radical principles, in contrast to the more "official" virtues of religion—which I do not undervalue, but which I do not value in the same degree,—appear to me to be more vigorous in them than in all the sects together, and to be so mainly because they are National Churches allied to the State. It is this alliance, to my view, which has inspired them with their broader intelligence, and braced them to their manlier Christian uses. I see no evidence in the same degree of the working of the same great principles—the essential morality and religion of every people—in the various sects which surround those Churches, and which are now clamouring for their overthrow.

It is this idea of what is called "sectarian ascendancy," and the consequent injustice arising from it, which we honestly believe has more to do with the present agitation than anything else. It is here where the real pinch is, and it is only when the trumpet must be blown by some eloquent enthusiast on behalf of religion that the higher and more imposing dogmatism with which we have been dealing is advanced. The idea that religion is injured by its establishment is a fitting theme in the mouth of Mr. Harrison; he was capable of giving some freshness to the idea. It is a powerful dogmatism in its influence on a certain class of minds who like the swell of a sounding generalisation in their ears which they do not care to examine closely, and which gives the air of striving for the good of religion

to many who require such a support in the agitation on which they have embarked.

To explain the last extract, it must be said that Mr. Frederic Harrison and the small but clever and active school of Positivists, are Dr. Tulloch's pet aversion, and he cannot find words too strong wherewith to pelt them; while all the time he rebukes their "eloquent denunciation," and tells his readers that they are not "able to imagine the extent to which the lower vices of the religious pamphlet have infected Mr. Harrison's style in writing on such a subject" as the State Church. We are not concerned to defend the Positivist school, from many of whose dogmas we entirely differ; but this is not the real question at present at issue. Nor have we space for more lengthened quotation. Perhaps some readers will conclude that even less might have sufficed. But we group together a few more epithets and phrases, of which Principal Tulloch shows himself to be master; as when he talks of "the well-known sanctimonious swing, rising into violent assertion and dogmatism," or "the vituperative strength which wins applause on Dissenting platforms, as the poor old Church gets well knocked on the head"; or of "this dogma of official religion, at once so impudent and bottomless" (the words "dogma" and "dogmatism" perpetually recur in the paper); or of the "ecclesiastical liberalism which is the special detestation of the Liberationist." In this last sentence may be found the key to all the blatant scolding in which an eminent man like Principal Tulloch (who happens also to be the Moderator for this year of the General Assembly of the Established Church of Scotland), has seen proper to indulge. It appears that a friend has sent him "a mass of writings, which may be said to constitute the library of the Liberation Society." He admits that most of them are very clever, and—

Some of them very able and trenchant. For the purpose of strengthening prejudices already abundant, and stimulating to violence of political feeling, they are admirably fitted. I have no doubt that they are very successful with the ardent minds which they address. I confess all the same that their tone is painfully harsh and low, and that one rises from the perusal of them, so to speak, with a bad taste in one's mental palate. They combine some of the worst vices of what is known as the "religious" magazine or newspaper—the same sanctimonious pretence of being right while all others are wrong; the persistent dogmatism with which one side of a subject is held forth as if there were no other; the complacent assumption that honour is due to certain names and certain ideas, while others, however estimable, are outside the sacred pale; more than all, the passion of partisan prejudice swells in many of their pages till it runs a mere gutter of sectarian hate. I hardly expected to find these features in such rank expression in the writings before me, especially when I noticed the names of some of the writers.

That Principal Tulloch must have had an uncommonly "bad taste in his mental palate" is a superfluous piece of information. It is proved by the style of his denunciations already quoted. Whether the "bad taste" existed before is an open question. At any rate there must have been a latent power of assimilation waiting to be called into exercise, even if we admit, for the sake of argument, that the mental pabulum supplied by "the library of the Liberation Society" was so very coarse and objectionable. But without pursuing further a style of controversy that is offensive to every well-regulated mind, and before proceeding to examine some of the specific allegations made, it is pleasant to turn to the other article under consideration. The effect is like that produced by passing out of a hot, dusty, and clamorous highway into a region of fields and woods, where the silence is broken only by the sweet melody of birds, and where the spirit is soothed by fresh and balmy air. The writer of the article in *Fraser*, entitled "Some Aspects of Modern Nonconformity," manifests a spirit of fairness and a judicial tone not unlike that of Hallam. He has evidently studied the subject with care, and most of his statements may be accepted as accurate. His own sympathies are with the Broad Church section of the Establishment, and he does not disguise his satisfaction at the rise and spread of what he regards as a similar movement among Dissenters, and notably among Congregationalists. Probably his conclusions in this respect are too sweeping, and his generalisations are drawn from insufficient data. But it is a welcome task to recognise the generous tone of appreciation in which he writes of men and of a system opposed in some vital points to himself. He rejects with disdain and loathing such representations of Nonconformity as ignorant and vulgar minds suppose to be typical, because they are found in the pages of "PICKWICK," "BLEAK HOUSE," and "SALEM CHAPEL." He says:—

It may be admitted that the points of Nonconformist character which have presented themselves most prominently to the notice of outsiders have not always been the most attractive or the most refined; culture, as they have been not unfrequently reminded of late, has not heretofore been their strong point; debarred from the Universities, seldom seen in "society," inheriting traditions which bade them set little store by worldly know-

ledge, with the recollection of great wrongs and persecutions forcing them to regard themselves as a separate people, can it be wondered at that Nonconformists have been noted as over-sensitive, ready to take offence, somewhat wanting in dignity and self-respect? And further, if they have been inclined to magnify instead of minimising differences, if sometimes hostility to the Established Church has seemed to dispassionate observers to be their chief bond of religious unity, if there has been a tendency to that pestilent Little Bethelism which consists in calling themselves the Lord's people, and everybody else the world, are they the only people against whom a charge of exclusiveness and fanaticism will lie? And are there not noble services rendered to political and religious liberty, to the grand principle of Christian democracy, to religious consistency and truthfulness, to be laid in the other scale?

The writer in *Fraser* then indicates what he regards as a change which has come over the whole position and tendency of Nonconformists, in phraseology, in the singularities of belief as affecting outward observances, in the modification of the old Calvinism, in the aesthetics of worship, in the architecture of the sanctuaries, in hymnology and music, and in the style and substance of much of the preaching. But when he regards all such things only as the outward expression of an inward change, the criticism is called for that the inward change is not so marked or radical as the following passage would indicate:—

Modern Nonconformity has been and is rapidly secreting the Puritan element from its tissues. Puritanism has played its part, and a noble and indispensable part, in the spiritual history of England; it may well be that some newer form of Puritanism will be found necessary to eliminate the laxity and self-indulgence which is weakening English society, but if so it must organise a new framework for itself; the Nonconformist organisations will hold it no longer; they are being rapidly drawn up, not indeed into organic union with the National Church, but into the wider and freer national life of which the Church of England has hitherto been the chief exponent, and against which Puritanism, sometimes wisely sometimes unwisely, has been a standing protest. It would be invidious to mention names, but there are chapels not a few in London and its suburbs where the preaching is as well abreast of the thought of the day as it is in Westminster Abbey, and where a Dissenter of fifty years ago would listen in vain for a "preached Gospel."

On this reference, and on a subsequent one in the article, it is proper to remark that, for lack of knowledge or of precision, the early Separatists and the later Independents are often confounded with the Puritans; just as there is a frequent lack of discrimination between the very different aims and opinions of the early and the later Puritans. But, although these at a subsequent period approximated to the Separatists or Independents, there were always important points of difference, such as those on the relations between the State and the Church, and between distinct Churches; on the orders of the ministry, as set forth in the New Testament; and on questions of internal polity. The leaders of the early Puritans, like Cartwright in the reign of Elizabeth, opposed and denounced the Separatists, and earnestly repudiated all sympathy with their opinions and practices, even while themselves smarting under the prelatical scourge when wielded by a man like Archbishop Whitgift. But if Cartwright had been in Whitgift's place he would, on principle, have dealt out stern persecution to Anabaptists, Brownists, and Romanists, whom he and his friends regarded with dislike and aversion as sectaries. The early Separatists, also, had not attained to such distinct and liberal views as they afterwards held, for some of their leaders, as Browne, Barrow, Greenwood, and Perry, held that the power of the magistrate should be employed in favour of true religion, that is, of what they believed to be so. The early Puritans abhorred separation as schism; and were willing to accommodate themselves in any practicable way so as to retain their livings in a Church which they wished to see yet further reformed. The Separatists had the honesty and the courage to follow out their convictions to the extent of suffering and dying for them, as the Puritans came to do in process of time. Yet for a century they tried to retain the emoluments of an office which they could not conscientiously discharge, while vainly seeking to reform an ecclesiastical organisation that was avowedly established as a "middle way" between Romanism and Protestantism.

The writer in *Fraser* expresses an opinion that—

The opening of the old Universities to all persons without distinction, the development of periodical literature of a thoughtful and cultivated sort, the growth of a desire for a liberal education in the middle class, have conspired to carry modern thought into the very heart of that Nonconformity which to Mr. Matthew Arnold is the embodiment of Philistinism, but which after all is a very serious element in English life. And the result is seen in a very considerable modification in the orthodox Nonconformist theology. By many of the older ministers, no doubt, the old Calvinistic doctrine is preached, yet even by these it is preached in a greatly modified form; but meanwhile a generation has grown up who look rather to F. D. Maurice than to Matthew Henry or any of the older divines as their teacher, and who find in the Broad Church section of the Church of England more congenial society than in the narrower part of their own denomination. With such men the more influential pulpits in London and in

\* *Fraser's Magazine* for October. Article: "Some Aspects of Modern Nonconformity." *Contemporary Review* for October. Article: "The Dogmatism of Dissent." By Principal Tulloch.

the large towns are filled; and if we are rightly informed it is to these pulpits that the younger members of the denomination turn for guidance. From such pulpits—we need only quote as specimens those of Dr. Allon at Islington and Mr. Baldwin Brown at Brixton—may be heard sermons such as any congregation in the Church of England might be proud of, but few would be capable of appreciating.

He proceeds to refer to a yet more advanced section, "containing some of the best known names in the Congregational body," which section claims to be abreast of the most extreme Liberal theology of the present day. The history of the Leicester Conference and of the proceedings at the last Congregational Union meeting is then recited, presumably for the benefit of the readers of *Fraser*; but it need not be recapitulated here. Admiration is expressed at the line taken on this subject by the Rev. Baldwin Brown in his address from the chair, and the opinion is hazarded that:—

There are signs not to be mistaken that the unnatural divorce which has been so striking in the case of the Nonconformists between liberal politics and a liberal theology is not likely to be permanent. Habits of independence of liberty in matters political and ecclesiastical can hardly fail in the long run to induce habits of independence and of liberty in matters theological; nor will the liberalism of Dissenters be less hearty when it ceases to be confined to the region of politics. The change is not likely to be a sudden one; the old Evangelical traditions are too deeply rooted in the heart of British Nonconformity to give way easily or rapidly; but the very Evangelicalism of to-day is the heresy of fifty years ago, and the Nonconformist mothers of the present day are quite unconsciously giving their children a far wider and less sectarian training than they received themselves.

It is further alleged that in the pulpit, on the platform, in the Press, and by means of common Christian and benevolent work, the non-Episcopal Protestant bodies show an increasing tendency, if not to obliterate the frontiers, yet to abolish or modify the passport system, and to hold ecclesiastical intercourse without compromising denominational specificities. That such a spirit does not more largely prevail between them and the Established Church must be held to be the fault, as most certainly it is to the loss, of the latter. She has lavished somewhat effusively upon all non-Roman Episcopal Churches (including the corrupt Greek Church) sympathies and hospitalities which she has coldly refused to all other Christian communities, some of whom have nobly stood in the breach to uphold civil rights and Gospel truth when the State-Church prelates and priests were recreant to both. As the writer in *Fraser* truly and powerfully says:—

Of course, if the principle *Nulla ecclesia sine episcopo* is true in such a sense that all other Christian communities are mere schismatic bodies outside the Universal Church, then there is an end of the matter; but if, as the vast majority of the laity and all but the more fanatical section of the clergy believe, Episcopacy stands on the same footing as Monarchy, as an historic and venerable form of government, not to be lightly set aside, yet possessing no exclusive divine right of such a kind as to render any other form of government unlawful, then the responsibility of standing absolutely aloof from differently organised churches at a time when not ecclesiastical organisations but the very basis of Christianity itself is at stake, and when federal if not organic unity among Christians is an essential requisite for meeting the dangers of social corruption and intellectual indifference, is a very serious one for a Christian church to take upon itself.

All this is very different from the line of remark which Principal Tulloch has seen proper to pursue, and which he seems to think not disrespectful to that large, intelligent, and devout portion of the community embraced in the numerous free churches of the land. He has not a word to say in condemnation of the scurrilous and disgraceful article that appeared in last month's *Blackwood* on "The Liberal Party and the Church of Scotland." His own article sets out with a contemptuous censure upon the part which modern Nonconformists deem it right to take in the discharge of citizen duties and out of their allegiance to their Lord and Saviour, who is also King of Saints in their earthly relationships—

I remember very well when Dissenters, or the bulk of them, were glad to be tolerated. They were confessedly a minority in those days, and they were satisfied, or seemed satisfied, to enjoy their religious privileges unmolested, with the special gratification of possessing in these privileges something which others lacked. This sense of peculiar privilege amongst Dissenters was then universal, and greatly prized. It was more to them apparently than any disadvantages that their position entailed, and they would have been very sorry that these disadvantages, social or otherwise, should cease at the cost of their much-loved consciousness of religious superiority. In short, Dissenters were then honestly Dissenters. It was their pride and boast that they had separated themselves from national institutions which appeared to them sinful, and they were thankful that no one ventured to disturb them in being openly, as they believed, less sinners than others. But as a body they had no thoughts of subverting national institutions which gave them their opportunity of religious superiority. The last thing that entered their imagination was to try and make all others like themselves, and to put the members of State Churches, for their good, on the same level which they so much valued. The argument of doing away with State Churches for the good of those Churches is entirely of recent origin. It is amongst the ingenious products of

the new Liberation logic. It would have been unintelligible to the good old Dissenters of one's youth.

This style of reproachful criticism comes with peculiarly ill-grace from a political Presbyterian clergyman. Yet Dr. Tulloch does not perceive it. He even denies it, and becomes most angry and drastic when charged with "official religion." He goes on to glorify National Churches as "the homes of that higher rational religion which is the real life-blood of every country"; on which ground, above all, they appear to him deserving of continued support. This leads to the main purpose of his article, which is not so much the carrying out of the design stated in its title, as a laboured apology for State Churchism in general, and for his own position in the Scotch Establishment. The character of that defence may be gathered from the quotations already made. The warfare must have come very near to the citadel for one of its leading occupants to write as he has done in this article. There runs through it, moreover, an undertone of melancholy and foreboding, as of one who perceives that the days of his cherished system are numbered, and that he is defending a forlorn hope. None of the arguments advanced are new, and they have all been refuted again and again. Thus Dr. Tulloch falls into the not uncommon fallacy of confounding the dogmas and the ritual of a Church with its accidental position as an Establishment. He urges also that "there can be no religion which is not individualistic if it is also national"; which is a mere play upon words, if it be not an inversion of the precise fact. The true idea which the Free Churches of this land have to conserve and extend involves the absolute spirituality of the Kingdom of Christ; His supreme lordship over the conscience and affections of His servants, who are to be regarded, not in the sense of multitudinousness, but in their individual responsibility and attachment to Him. Dr. Tulloch fails to realise all this, and he commits the blunder of regarding religion in an impossible concrete form, which never existed; instead of having to do with the personal soul and the personal conscience, and through them with the national life. Whatever he may think, Nonconformists are not given to "the delusion of isolating the functions of religion from our common public life and the general functions of Government," although the character and method of the influence exerted are not such as Established Churchmen like Dr. Tulloch delight to honour. Yet the influence is more real and vital than that exercised by formal and perfunctory efforts, apart from the energy of loving and loyal hearts, fired with a sense of personal responsibility and attachment to the Lord Jesus Christ. Not that any man of true charity dare say that such are not to be found within State Churches; yet they are so in spite of their system. That system is as offensive and as unjust in Scotland as in England—in the Kirk as in Anglicanism, in a Presbytery as in a prelate; for, as Milton wrote, "New Presbyter is but old priest, writ large." Even the modifications in the recent treatment of Nonconformists, as admitted with approval by Dr. Tulloch, have not been conceded by State Churchmen, but have been extorted by the growing power of Dissent and by the demands of the age. It is therefore far too late in the day to talk of toleration, and bid us be content with such things as we have. Nor need we stay seriously to confute the old assertion that Established Churches are not sects, or to discriminate between the essentials and what may be termed the accidents of Nonconformity. Dr. Tulloch may be presented with all that he can extract for his comfort from the latter, for they do not touch the real question at issue. The underlying principle and spring of Puritanism, Separatism, Congregationalism, Methodism, or any of the cognate forms of evangelical church life will for ever remain, let the outward manifestations or the local colouring be what they may. Spiritual men alone can properly administer spiritual things, and these are degraded and impaired when they become an appanage of Statecraft and a mere form of political strife. As it is, Principal Tulloch is associated even in his own church with men whose ecclesiastical principles he abhors, and who hate him even more heartily in return. Yet he and clergymen like Dr. Phin and Dr. Pirie are all bound together by the unsympathetic and inelastic cords of an Established Church, a defence of which, even on the low ground of expediency, comes most inappropriately from the present Moderator of that church.

#### "RECOLLECTIONS OF WRITERS." \*

With the decease of that genial gentleman, Mr. Cowden Clarke, almost the last link that

\* *Recollections of Writers*. By CHARLES and MARY COWDEN CLARKE. With Letters by CHARLES LAMB. (Daldy, Isbister, and Co.)

connected us with the generation of Keats, Lamb, Leigh Hunt, Hazlitt, Barry Cornwall, and Coleridge was snapt. It will soon seem as distant to us as that of Dr. Johnson. It is well that, in default of one great Boswell, letters and traits and clever bits of conversation should be treasured, that we may be the better able to reconstruct for ourselves the men and the style of life they lived. Mrs. Cowden Clarke, now that her "other self" has passed away, has well done her part in this most attractive and beautiful volume. There is a true pathos in this passage in the Preface:—"These Recollections were written by the author-couple happily together. One of the wedded pair has quitted this earthly life, and the survivor now puts the Recollections into complete form, happy at least in this, that she feels she is thereby fulfilling a wish of her lost other self. Charles and Mary Cowden Clarke may with truth be held in tender remembrance by their readers as the happiest pair of married lovers for more than forty-eight years, reading together, writing together, working together, enjoying together the perfection of a loving literary association, and kindly sympathy may well be felt for her who is left singly to subscribe herself her reader's faithful servant, Mary Cowden Clarke."

The freshest, as well as the most interesting portion of the volume is Mr. Cowden Clarke's personal recollections of Keats. Clarke's father was a schoolmaster at Enfield, and Keats was sent to his school, where he formed a very close friendship with Charles. They studied together; they were of kindred aims; and held high opinions of each other's powers. It will astonish some people to learn that Keats was then as noticeable for his pugnacity as for his love of reading, and they will particularly rejoice in that anecdote of Keats fighting and punishing the butcher's boy for maltreating the kitten. Mr. Clarke very naively tells that Keats, who, at fourteen, had studied the *Aeneid*, was of opinion that it was marked by feebleness in structure! Mrs. Clarke ridicules the idea of his genius—"that fiery particle"—having been snuffed out by a review article; but she admits that he deeply felt the injustice of much of the criticism he received. The pictures of the Lambs and their friends are delicate and full of touches that bring them quite near to us. This is certainly worth quoting on Mary Lamb:—

Miss Lamb bore a strong personal resemblance to her brother, being in stature under middle height, possessing well-cut features, and a countenance of singular sweetness, with intelligence. Her brown eyes were soft, yet penetrating, her nose and mouth very shapely; while the general expression was mildness itself. She had a speaking voice, gentle and persuasive, and her smile was her brother's own—winning in the extreme. There was a certain catch, or emotional breathlessness, in her utterance which gave an inexpressible charm to her reading of poetry, and which lent a captivating earnestness to her mode of speech when addressing those she liked. This slight check, with its yearning, eager effect in her voice, had something softened akin to her brother Charles's impediment of articulation—in him it scarcely amounted to a stammer, in her it merely imparted additional stress to the fine-sensed suggestions she made to those whom she counselled or consoled. She had a mind at once nobly-toned and practical, making her ever a chosen source of confidence among her friends, who turned to her for consolation, confirmation, and advice, in matters of nicest moment, always secure of deriving from her both aid and solace. Her manner was easy, almost homely, so quiet, unaffected, and perfectly unpretending was it. Beneath the sparing talk and retired carriage, few casual observers would have suspected the ample information and large intelligence that lay comprised there. She was often a listener than a speaker. In the modest-havioured woman simply sitting there, taking small share in general conversation, few who did not know her would have imagined the accomplished classical scholar; the excellent understanding, the altogether rarely-gifted being, morally and mentally, that Mary Lamb was. Her apparel was always of the plainest kind; a black stuff or silk gown, made and worn in the simplest fashion. She took snuff liberally—a habit that had evidently grown out of her propensity to sympathise with and share her brother's tastes, and it certainly had the effect of enhancing her likeness of him. She had a small white and delicately-formed hand, and as it hovered above the tortoise-shell box containing the powder, so strongly approved by them both, in search of the stimulating pinch, the act seemed yet another link of association between the brother and sister, when hanging over their favourite books and studies.

Of George Dyer, a man of remarkable gifts and as remarkable character, we have this glimpse:—

He once wrote a volume of French poems. During a long portion of his life his chief income was derived from the moderate emolument he obtained by correcting works of the classics for the publishers; but on the death of Lord Stanhope, to whose son he had been tutor, he was left residuary legatee by that nobleman, which placed him in comparatively easy circumstances. Dyer was of a thoroughly noble disposition and generous heart, and beneath that strange bookworm exterior of his there dwelt a finely tender soul, full of all warmth and sympathy. On one occasion, during his less prosperous days, going to wait at the coach-office for the Cambridge stage, by which he intended to travel thither, he met an old friend who was in great distress, Dyer gave him the half-guinea meant for his own fare, and walked down to Cambridge instead of going by coach. His delicacy, constancy, and chivalry of

feeling equalled his generosity; for many years after, when my father died, George Dyer asked for a private conference with me, told me of his youthful attachment for my mother, and inquired whether her circumstances were comfortable, because in case, as a widow, she had not been left well off he meant to offer her his hand. Hearing that in point of money she had no cause for concern, he begged me to keep secret what he had confided to me, and he himself never made farther allusion to the subject. Long subsequently he married a very worthy lady; and it was great gratification to us to see how the old student's rusty suit of black, threadbare and shining with the shabbiness of neglect, the limp wisp of jaconet muslin, yellow with age, round his throat, the dusty shoes and stubby beard, had become exchanged for coat that shone only with the lustre of regular brushing, a snow white cravat neatly tied on, brightly blacked shoes, and a close shaven chin—the whole man presenting a cosy and burnished appearance, like one carefully and affectionately tended.

Mrs. Cowden Clarke does not indulge in much communication of facts closely personal to herself, but in one or two instances she does give a characteristic revelation with all that reticent delicacy which we might expect. Here is one illustration:—

As I was only seventeen, and my parents thought me too young to be married, our engagement was not generally made known. This caused rather a droll circumstance to happen. Charles, having occasion to call, on business connected with the "Every Day Book," upon William Hone—who was then under temporary pressure of difficulties, and dwelt in a district called "within the rules" of the King's Bench Prison—took me with him to see that clever and deservedly popular writer. Our way lying through a region markedly distinguished for its atmosphere of London smoke, London dirt, London mud, and London squalor, some of the flying soots chanced to leave traces on my countenance, and while we were talking to Mr. Hone, Charles, noticing a large smut on my face, coolly blew it off, and continued the conversation. Next time they met Hone said to Charles, "You are engaged to Miss Novello, are you not?" "What makes you think so?" was the rejoinder. "Oh! when I saw you so familiarly puff off that smut on the young lady's cheek, and she so quietly submitted to your mode of doing it, I knew you must be an engaged pair."

Some of Lamb's letters to his "dear three C's" are full of the quaintest, sprightliest fun, but they cannot be fairly represented by extract, since they would necessarily be spoiled by the process. For them the reader must turn to the very delightful and instructive volume, where also he will find much to gratify in reference to Douglas Jerrold, Charles Dickens, and many later men of note; for it was a noticeable trait of Mr. and Mrs. Cowden Clarke that, in their ripe old age, they preserved the sweetness and freshness of youth, and drew toward them then, as aforesome, all that was best and truest of genius and personal worth.

#### THREE NEW NOVELS.\*

"Roxy" is a study marked by great knowledge of human nature, relieved by not a little humour of a dry, quaint kind, representing, no doubt very truly, much of the spirit of Western village life in the United States. It is perhaps a little spasmodic and jerky in style; but it never becomes oppressive to read on this account, but only preserves a peculiar flavour—"racy of the soil," as it were. Scarcely could the English reader in a more pleasant way extend his acquaintance with American life and American types. Mr. Eggleston does not pretend to incident of a sensational kind, but he uses well what harmonises with his purpose, and he shows not a little art in carrying on a double line of love-stories in such a way that one does not detract from the interest of the other. When once the reader has got to sympathise with these, there is no fear but that he will read the book to the end. Roxy Adams, with her sedate yet enthusiastic, if a little too self-satisfied, goodness, is admirably contrasted with "Twonnet"—Antoinette Leflaure, the daughter of a Swiss Presbyterian—and we have for a temporary contrast to them the dashing Nancy Kirtley.

The little Western village of Luzerne is all astir when the story opens with an election, which brings very vividly before us the characteristics of the leading actors—Colonel and Mark Bonamy; Mr. Whittaker, the Presbyterian parson, who delights to sharpen his own wits against those of the shoemaker Adams, Roxy's father, and sometimes gets the worst of it, and retires, resolved to absent himself, notwithstanding Roxy's strong attraction for him; and the never-to-be-forgotten Bobo, who, simple as he is, has his own place and use in the story. We cannot imagine anything better than some of the unexpected revelations of human nature; as, for example, towards the close, when Twonnet cannot restrain her tears while she listens to a certain love-story. It is beyond our space to outline "Roxy" in detail. We can only strongly recommend it to our

\* *Roxy.* By EDWARD EGGLESTON. In Two Vols. (Chatto and Windus.)

*Our Lady of Tears.* By LEITH DERWENT. In Three Vols. (Same publishers.)

*A Great Mystery Solved.* A Sequel to the "Mystery of Edwin Drood." By GILLAN VASE. In Three Vols. (Remington and Co.)

readers as bright, healthy, full of humour and of human nature, of which but a very vague idea can be formed from this extract, showing how at first Whittaker's interest was aroused in Roxy:—

"I tell you what, Mr. Whittaker," said Twonnet, sipping her coffee, and looking at the minister under her eyebrows, "Roxy is the kind of person that people put in books. *Saint Roxy*; how would that sound?" This last was half-soliloquy. "Roxy is the kind of person that would feel obliged to anybody who would give her a chance to be a martyr."

"*Tais-toi!*" said the father, shaking his head, "*Tais-toi!*" He was annoyed now because the younger children, seeing that Twonnet meant mischief, began to laugh.

"I'm not saying any harm," replied the darling girl, with roguish solemnity. "I only said that Roxy would like to be a martyr, and you think I mean that she would even marry a minister. I didn't say that."

The children tittered. Whittaker's pale face reddened a little, and he laughed heartily; but this time the father frowned, and stamped his foot in emphasis of his sharp "*Tais-toi, Tais-toi, je te dis!*"

Twonnet knew by many experiments the precise limit of safe disobedience to her father. There was an implied threat in his "*Je te dis*," and she now reddened and grew silent with a look of injured innocence.

If Twonnet had had a lurking purpose to promote the acquaintance between Whittaker and Roxy Adams, she had defeated herself by her suggestion, for Whittaker hardly went near the old hewed log-house again in months. His foible was his honour; and one in his situation could not think of marriage, and, as he reasoned, ought not to make talk which might injure Roxy's interests, if not his own. Twonnet was disappointed, and with her disappointment there was a lugubrious feeling that she had made a mistake. She said no more about Roxy, but she continued to tease the minister gently about other things, just because it was her nature to tease. Once Whittaker had tried to talk with her, as became his calling, about religion; but she could not help giving him droll replies which made his gravity unsteady, and brought the interview to a premature close.

And this is not a whit less admirable than the picture given later when Whittaker does speak to Twonnet of religious matters with more apparent effect.

"Our Lady of Tears" shows a distinctive power of uniting the most romantic sensationalism with a striking realism. The hero, whose father is killed in America by a Spaniard, is left in charge of a staunch Calvinistic uncle and aunt in Edinburgh. He rebels against their strictness, and at length finds himself helpless in London, first employed in a biscuit factory, later in a warehouse. By-and-by he loses his situation, is at starvation point, and lays himself down to die at Peckham Rye. Here he is discovered by two scamps—one of them named George Staunton who, however, does substantially befriend him, and who plays a very prominent part in the earlier and in the later part of the story. He is now—through Staunton's influence—apprenticed to a joiner; but he is awkward at the work, quarrels with his master's son, enlists, and is engaged in the Crimea—the movements there being described with such force as might lead one to the idea that the writer had been an eye-witness. He is wounded and taken prisoner; and, as his youth and refinement of appearance lead the Russians to the idea that he is an officer, he is carefully tended in the hope that they may work on him to reveal something of the plans of their enemy. He thus becomes acquainted with a nondescript officer in the Russian service, who engages him as his secretary, and takes him to Paris, where he makes the acquaintance of the all-too-perfect and serene Douglas Huntly [Douglas Howe] of whose spiritualistic powers we never receive convincing evidence. From Paris our hero ultimately goes to America, speculates, and makes some money there, also learns some secrets about his father's murderer. He returns to London, and begins a course of study, for which he had always had a liking, with the idea of turning to literature. There one night, in crossing Waterloo Bridge, he saves a young girl from self-destruction, and finds out by-and-by that she is of Spanish birth. In spite of the effort and the skill of the writer, the reader at this point guesses too much. He at once perceives that Dolores is the daughter of the man who had killed the hero's father in America. But in spite of this the interest is remarkably well sustained. The novel is not only readable but decidedly interesting, the writer having the knack of reconciling his reader to the most improbable incidents by unaffected touches of the utmost realism. We must say, however, that some of the more sensational scenes are overdone, and in one or two instances marred by over-prosaic details. Another fault is the author's tendency to pass too readily into mere literary discussions at the mention of a name or of a book. In spite of faults such as these, however, "Our Lady of Tears" is distinctly marked by peculiar power, and will no doubt be widely read as it deserves to be. And we believe that the author has more and greater work yet to come.

Of the "Mystery Solved" there is not much

to be said. Gillan Vase is no doubt ingenious, but he is hardly equal to this task. Besides, he seems to be unaware that the work has already been done by other hands. If, indeed, he knew this, his audacity is greater than his ingenuity. There is some character and humour in the first volume, but none whatever in the other two. And that extraordinary jumble by which Edwin Drood disappears under the hand of his uncle, Jasper, who wishes thus to clear the way for himself to the heart of a certain damsel, is a libel on Charles Dickens—nothing else. It is the clumsiest expedient we remember in fiction. It would seem, however, that the author's faith in horrors is great; a faith which we cannot believe will be justified in the event.

#### THE MAGAZINES FOR OCTOBER.

With one or two exceptions the magazines for October are scarcely equal to the average. Probably the contents were put together in the holiday season. The *University Magazine* is one of the exceptions, for rarely has a better number been issued. Mr. F. R. Conder reviews the "Revolution in the Arts of Attack and Defence in Naval Warfare," and suggests that it is about to enter on a totally new phase. How many more new phases will follow? "Primitive Buddhism" gives one an exalted conception of the spirituality of that remarkable religion, but how much Primitive Buddhism is to be found now? As much as there is of Primitive Christianity? We are no believers whatever in the "Monk's Nemesis," in which the old curse on those who hold what is termed Church property is once more displayed. The inheritors of some of that property are in pretty good condition, and are very well satisfied with it. We have passed the time of old wives' fables. However, we will give a quotation:—

One practical outcome of this curious inquiry may be suggested. The arguments of those who maintain the sanctity and permanence of the ecclesiastical or charitable title, once regularly given to an estate, and who hold that this permanence is sanctioned or vindicated by the occurrence of disaster to the spoliators and those who carry on their line or title, depend mainly on two considerations. First, it is thought that, as the donors imprecated such evils as a main guarantee or sanction of their gifts, it is probable, or at least possible, that the imprecation may have some effect. Secondly, if we compare either the descents of lands from the Conquest to the time of Henry VIII., or the descents of lands in families unconnected with ecclesiastical property, from that date to the present, with the descents of spoliated property, the fact is in accordance with the presumption. We have seen that a strong *prima facie* case is made out by Spelman. What reply may be made has yet to be seen. But the remaining point is this: All the imprecations pray for the blessing of the Most High, and the recompense of their good works, on those spoliators, or house of spoliators, who make restitution. Are there none of the heiress owners of ancient ecclesiastical property in England who will try to take the ancient donors at their word?

Pleasant are the "Reminiscences" of Mr. Harrison, continued at great length in these pages, amongst which will be found various notes of many notable men. The portrait of the month is that of Max Muller, and a finer specimen of photographic art was probably never exhibited. The memoir also is good.

The "New Order" in *Blackwood* is another of those easily-written travesties which have become so frequent as to be somewhat tiring. However, nobody need read beyond a few lines; but, we regret to say, that this part is only "Preliminary." The matter might suit the worst of the so-called "comic journals." Two articles on William Lithgow, the remarkable Scottish traveller of the seventeenth century, appear in this month's magazines. One is in *Blackwood*, in which the writer easily boils down the contents of an old book. "Three Days in Paris" is readable, and there is suggestive matter in the "New Routes to India." On the whole, the best of the contents of *Blackwood* this month are Mr. Theodore Martin's translations from Heine.

In *Temple Bar* the "Memoirs of Lord John Hervey" are very well worked up with many anecdotes of the times of George II., some of which it would be as well to forget if one could. The "Romance of Death" is also anecdotal, containing many of the sayings of the dying. General Oglethorpe—a stock subject for magazine writers—is very well treated, and there is a fairly original paper on Macready and Miss O'Neill. The lighter matter of *Temple Bar* is not particularly good.

The *Gentleman's* is distinguished by a very able review of "Sir Austen Layard's Accusations and Intrigues," by Mr. McColl. It is a heavy indictment, ending with a demand for the removal of the ambassador. There is pleasant and readable matter in "Sir John Suckling." Dr. Richardson has, we say, a valuable article on "Ether Drinking and Extra-Alcoholic Intoxication"; and there is a good record of the last Kaffir war. Mr. Proctor's paper

on "Betting on Races" might do some good if it could be read by thousands instead of by hundreds.

We are glad to see the commencement of a new novel by Mrs. Burnett in *Macmillan*: may we, however, express a hope that the author will not give us too much of the broadest Lancashire dialect? The majority of the Lancashire folk talk and write very good English indeed! Dr. Freeman's "Messina" is dry. In common with many articles of the kind by the same writer, few persons will contrive to get to the end of it. Two or three admirable papers follow—"Compulsory or Voluntary Service," "Through the Dark Continent in 1720," and "Reformed Public-houses." Mr. Arthur Evans's paper on the Austrians in Bosnia is valuable. No man has a better title to draw conclusions upon this subject than Mr. Evans, and he says:—

As I wrote on the eve of the Austrian entry into Bosnia so I now repeat. The artificial government of a Monarchy which cannot even call itself by a single name, is powerless against a nationality which has its stronghold in the hearts of peoples striving after union. No diplomatic jugglery, no Constitutional makeshifts, no show of military might, no laws, no police regulations, can avail such a Government to crush out a nationality which finds its best propaganda, not in Jesuit intrigues, not in an anti-national system of education and an inspired press, but in a thousand heroic lays and on the chords of the Serbian lyre.

Two or three curious papers distinguish the *Cornhill*. The first is on "The Centaurs," full of classical lore, as we noticed last month. "Literary Coincidences" would be suitable for a new edition of Isaac Disraeli's "Curiosities." "Colour in Painting" is distinguished by its catholic spirit. This is true of many things besides art:—

However this may be, it is important to remember that art in every stage is exactly adapted to its public and its professors. The stage which we have actually reached is at each moment the one which we are best able to appreciate. In art, whatever is right; because to be right is merely to please one's public. I trust, therefore, that no reader will misunderstand my meaning and suppose that I would blame artists for the decorative colouring which I cannot help seeing in their work. I merely point out that it is there, and why it is there. Further than this no philosophic critic can go. To say that it is right or wrong is merely to say that the critic himself admires or dislikes it; a purely personal point which can very seldom be of any general interest to the outside world. Given an object and its representation, any man can decide upon the positive question whether or not, and how much, the copy reproduces the original. But no man can decide dogmatically just how much resemblance and how much decorative deviation other people ought to admire. It is the business of the critic to point out beauties or failures as he conceives them: it is the province of the psychological aesthetician to account for the average likes and dislikes of others as he finds them.

*Belgravia* has an effective continuation of Mr. Wilkie Collins's tale, but this of course. This is followed by a delightful sketch, "Among the Thousand Islands," while Bret Harte follows with an amusing "Tourist from Inganni." The "Reader of Plays" will interest a certain section, and "What I Saw in an Ant's Nest" is an admirable piece of writing. "Famous Theatrical Riots" we have read about before, notably not long ago in *All the Year Round*. Mr. Hardy's tale is better than it has recently been, but still somewhat tiresome.

The freshest of the contents of *London Society* is "Floral Forecasts for Winter," of which let all who love flowers now take note, for they will find much new matter. The other contents are as usual—Swiss, Field Cricket, &c.

*Scribner* is, as usual, various. The novel of "Roxy" is brought to a fine conclusion. We see that it has been republished in this country. We recommend it as one of high tone, and, for the most part, of artistic finish. Mr. Dale Owen continues his "Readings from a Public Life," and other matter is readable but not superior.

The *Argosy* evidently brings Mrs. Henry Wood's very effective, but rather too melodramatic tale of "Pomeroy Abbey" nearly to a close. We don't expect reasonable probabilities in all tales. We do not find them in this. Some write to illustrate human nature. Mrs. Wood does not write for that. The article on "Balzac and his Publishers" is just one of those articles that annoys one by being defective. There is much that is skipped. Because the writer had no information? But one gets a very accurate idea of Balzac from what is written, and after all that was the intention of the writer. How many publishers would bear with this after the first proof?—

When this is done, a new proof arranged in columns is sent to the author. He can now read his own prose in printed characters. For any other author this would be an advanced—a nearly finished work; but, far from this, it is only now that a labour begins of which no one but De Balzac ever had any experience before. Between almost every phrase new phrases are inserted; between every word new words are added; in this manner a line may become a page, a page may become a chapter; one chapter may make two or three or four chapters, a quarter or a third of a volume. The mar-

gins, the intervals between the columns grow covered with corrections, erasures, and interpolations; a sinuous line indicates to the printers the route which they are intended to take; another line traces the route to a new line. They all cross and recross one another in a desperate manner; it is a tissue of lines, a chaos which is hardly like anything in the whole world except the proof which preceded it and the proof which is to follow; a spider's web, but far more complicated; a labyrinth which appears at first to be without beginning or end, but over which the printers, who know their man, triumph in time—in much more time than it would take to compose three times as long a work. From this peculiarity of composition arose no end of quarrels with editors, publishers, proprietors of reviews, who had to pay enormous extra charges for corrections. Buloz, the editor of the *Revue de Paris*, once attempting a remonstrance, and complaining, "You are bent, then, upon ruining me, M. de Balzac?" the angry author furiously replied, "Take fifty francs a page and leave me in peace!"

The *Day of Rest* is not so good as usual in the continuation of the serial tale, which is getting, to our surprise, rather weak, but there is admirable thinking and writing elsewhere. Take Dr. C. J. Vaughan's "A Week of Death and its Lessons"; Mr. Cox's "Fearlessness in Fear through the Vision of the Invisible"; the "Rhenish Missions in South Africa." "The Children's Page," by "Prudentia," is, as usual, admirably adapted to its purpose.

The contents of *Good Words* are both fresh and not fresh. Mr. Black is developing according to his rule, his painful section of "Macleod of Dare"—that is partly new and partly not new. Principal Tulloch's article on the "New Learning" is in substance, centuries old, with no new light cast by succeeding centuries. Why will men such as Dr. Tulloch write themselves out in this weak way? There is scarcely a penny-a-liner who could not have written as good an article as the one before us. Lady Barker's "Letters from the Mauritius" are fresh and genuine. What shall we say of Mr. Japp's "Sonnets"? They have some of the finest qualities of poetry—ideality, sympathy with nature in all forms, and there is art in the composition. How many poets have written a perfect sonnet? By the bye, the mechanical arrangement of the lines in these sonnets is admirable.

When, in the *Leisure Hour*, we saw the title "Alexander Mackenzie," we rather wondered what the *Leisure Hour* could have to say regarding the great Ritualistic leader, but we found that we were "taken in." The Mackenzie here is Captain Mackenzie, the prison reformer, of whom there is a very interesting account. But we hope that many persons will not be led into the very natural mistake that we made from the table of contents. There is other good matter. Do you want to know all about Rugby School? Now, when you are out at dinner, ask anyone to tell you something about "Rugby." He will perhaps mention Arnold's name, and that is all. Rugby is worth more information than that, and here it will be found. So with "Cafés de Paris," "Flowers for the Dull Months," "Rowan Berries," and other amusing and altogether innocent matter.

We do not like any man, however conspicuous he may have been, being done to death over and over again in contemporary or other biographies. Miss Whately gives us Bishop Selwyn in the *Sunday at Home*. How many more sketches of Bishop Selwyn are we going to have? There is good other matter, however, including Mr. Hood's "Vignettes" and the "Pages for the Young."

*Cassell's Family Magazine* is one of the magazines that has not suffered from the holiday season. This month we call especial attention to the "Notes on Science." Sometimes these are a little old, but this month they are very fresh.

The *Quiver* is so-so—that is to say, rather dull.

We have to say exactly this of most of the religious magazines, although the article on the "Parochial System" in the *Congregationalist* is vigorous, and contains a good deal of most valuable information. Most of the other matter not many will care to read.

We have received the *Baptist Magazine*, with another of Mr. Trestrail's charming "Reminiscences"; the *Indian Evangelical Review*, published at Bombay, and conducted with great ability; *Golden Hours*, containing "Modern French Protestantism"; the *Animal World*, crowded with information; the *Family Treasury*, the *General Baptist Magazine*, the *Fireside*, the *Scottish Congregational Magazine*, etc.

#### BRIEF NOTICES.

*A Popular Life of Christ.* By FERGUS FERGUSON, D.D. (London: Hamilton, Adams, and Co.) "The opinion has been expressed (Dr. Ferguson says) that such lives of Christ as those of Drs. Farrar

and Geikie, although of rare value, besides being highly popular and attractive in their style, are too much burdened with learned references for many of our fellow-countrymen who have not enjoyed the advantages of a liberal education, and that there is still room left for a book which would narrate, in simple style and orderly course, the main features of the grandest life that ever has been lived on the face of the earth." We think the author of this book has judged rightly. He is in deep spiritual sympathy with the character, the teaching, and the work of the Great Master. He has evidently made his theme the subject of careful and prolonged study. And he tells us that he has enjoyed the privilege of visiting the Holy Land, and thus becoming qualified to give more graphic delineations of the scenes among which the Saviour spent His life than could have been penned by one whose whole information has been derived from books. This privilege, we may say in passing, may be overrated. A good imagination, with constructive power, can effect more in this department, by the aid of books, than a prosaic mind by the aid of vision. Still, all other things being equal, a visit to the scenes of Christ's life may well be reckoned a "privilege." The work, although called popular, is by no means superficial. The author has evidently studied the questions which arise in the course of the Great Biography, and gives the result clearly and concisely. And it is very rarely indeed that we feel any disposition to question his conclusions. The illustrations are occasionally, we think, too familiar (e.g., p. 128). And the commercial atmosphere which he breathes (in Glasgow) must be held responsible for an expression which occurs oftener than once, and which strikes us painfully. e.g., "In all those departments of work, present and future, the Son was like the managing and active partner, the Father having voluntarily retired into the background, till the mediatorial dispensation would be ended" (p. 178). But it would produce a wrong impression to point to little specks of this order. We recommend the work most cordially, not merely to "the multitude," but to intelligent readers of all classes. When a second edition is called for, we would suggest the addition of a minute index of subjects, and another of texts. It would likewise be an improvement to indicate with the title of each chapter the portions of the Gospel to which the chapter refers.

#### ECCLESIASTICAL MISCELLANY.

THE REV. W. ROBINSON, an Independent minister at Runcorn, has accepted a title to orders from the Rev. W. Preston, vicar of Holy Trinity in that town, and in leaving the denomination with which he has been connected, he made a virulent attack on their polity and organisation.

A CLERICAL MAYOR.—The Corporation of Appleby have this week elected as Mayor of that ancient borough, in succession to the Earl of Lonsdale, whose term of office has expired, the Rev. Canon Simpson, LL.D., a gentleman who has been for some time one of the aldermen of the borough, and who has previously filled the office of mayor.

PAUPER CLERGYMEN.—A striking commentary on the position of some of the clergymen of the Church of England is afforded by the following advertisement, which appeared in what is regarded as the agony column of the *Times*:—"A poor clergyman, with eleven children, solicits clothing and other aid.—For name and address, direct Clergyman, C 507, *Times* Office, E.C." Seeing that this form of mendicancy is not by any means a thing of recent development, it is needless to comment upon it.

ACCOUNTED FOR.—"G. L." writes:—The Rev. T. Moore, who made so peculiar a speech at the Diocesan Conference at Canterbury, a report of which appeared in the last issue of the *Nonconformist*, and who said that the Liberationists were always careful never to go into any town or parish in which the Church was powerful, is, I believe, an ex-Congregational minister of Kent. For some years he was a curate at the Nonconformist town of Chesham, in Bucks, and subsequently Vicar of Christ Church, Chesham, from whence he was removed to Maidstone.

CHURCHMEN AND DISSENTERS.—The Rev. J. C. Rust, preaching before the Cambridge University on Sunday, earnestly advocated efforts on the part of Churchmen for reunion with Nonconformists, in preference to alliances with foreign churches. Most English clergymen, he said, were ignorant of the teaching and worship in the chapels in their own parishes. That Dissenters were outside the Church proved that there was a failure and a defect in the Church. The Methodists kept religion alive in the Southern and Western States of America; the Baptists were the first English missionaries to the Hindoos. He argued that a reunion of the sects with the Church was most desirable.

CHURCH AND STATE IN SWITZERLAND.—From a book which has just appeared with this title we find that there are no less than six different categories of "State religion," within the narrow limits of the Confederation:—1. The Evangelical

religion alone is the religion of the State in Appenzell (Rhodes extérieures). 2. The Roman Catholic alone in (1) Lucerne, (2) Uri, (3) Schwyz, (4) Unterwalden, (5) Zug, (6) Appenzell (Rhodes intérieures), (7) Ticino, (8) Valais. 3. Both the Evangelical and the Roman Catholic are State Churches in (1) Glarus, (2) Fribourg, (3) Grisons, (4) Pays de Vaud, (5) Schaffhausen, (6) St. Gall. 4. The Evangelical and the "Christian Old Catholic" are State Churches in (1) Berne, (2) Geneva, (3) the city of Basle. 5. The Evangelical, Christian Catholic, and Roman Catholic are State Churches in (1) Zurich, (2) Soleure, (3) the Canton of Basle, (4) Aargau, (5) Thurgau. Finally, 6. The Evangelical, Christian Catholic, Roman Catholic, and Jewish religions are on a footing of perfect equality as regards the State in Neufchâtel.

THE IRISH INTERMEDIATE EDUCATION BILL.—Mr. Charles E. Lewis, M.P. for Londonderry, in an address to his constituents upon the subject of Irish intermediate education, renewes his objections to the measure, classifying them under two heads—first, that the bill offends against the rule of legislation that every school receiving direct aid from public funds shall be open to persons of all creeds; and secondly, that it breaks the leading principle that all such schools shall be subject to State regulation, as inspection, to prevent proselytism, and to ensure that the school door is kept really and not nominally open. The hon. member regards the Intermediate Education Act as a forerunner of denominational university education in Ireland, and as the precursor of an attack upon the State-supported undenominational institutions like the model schools and Queen's Colleges. Finally, he argues that the constitution of the managing board, which is the third board of its kind in Ireland, is such as to place the authority mainly in the hands of the Roman Catholic section.

THE BURIALS QUESTION.—The meeting of the Church Congress at Sheffield was seized upon by the Society for the Rejection of the Burials Bill to protest against the alienation of the churchyards, as proposed by Mr. Osborne Morgan's Burials Bill. They convened a meeting in the Temperance Hall on Wednesday evening. There was a good attendance; but notable persons were conspicuous by their absence. Even Mr. Beresford Hope did not put in an appearance. Dr. Eastwood, of Torquay, presided. Canon Trevor moved the following resolution:—

That this meeting, regarding the parish churchyard as the unalienable property of the Church of England, opposes any measure which does not maintain the Church's vested rights.

Mr. E. Herford, of Manchester, seconded the resolution. The Rev. Brewin Grant, who was received with loud applause, supported the resolution. The real secret of the burials agitation was, he said, professional jealousy. He declined to admit the conscientious objection, and said that if they threw open their churchyards they would have to admit everybody—Arch, Bradlaugh, and Miall; Nonconformity, atheism, and socialistic agitation. The resolution was carried, but there were a large number of dissentients. The Rev. Dr. Potter, who was received with loud cheers, moved—

That this meeting opposes the settlement of what is known as the burials question on the lines of the bill of Mr. Osborne Morgan, which is unjust in principle, and calculated to inflict a much greater grievance than it professes to remove.

Mr. Amos, of Leicester, seconded the proposition. The Chairman subsequently put the resolution, which he declared to be carried "by a large majority"; an assertion the meeting did not appear to approve.

THE BIBLE IN AMERICAN SCHOOLS.—The New-haven correspondent of the *New York Times* writes on the 16th ult.: The people of this city voted to-day, by a large majority, to restore to the public schools the devotional exercises which the present Board of Education discontinued. The board consists of nine members; three are elected each year. On December 7, 1877, they decided, by a vote of five to three, that the religious exercises in the schools should be dispensed with. No complaint concerning these exercises had been brought before them. The one Catholic member of the board voted in the minority. This action caused much excitement. Hon. N. D. Sperry, the postmaster of this city, at once began a spirited campaign against the majority of the board, which terminated to-day in a signal victory for him and the supporters of the Bible. Memorials asking for the restoration of the exercises were submitted to the board signed by 4,000 persons. Others, supporting the board, were signed by about half as many. The question was argued in the newspapers, in the pulpits, on the platform, and in the street. The advocates of the Bible worked effectively. Their ticket was made up of Samuel Hemingway, president of the Second National Bank; Arthur D. Osborne, clerk of the court, and J. J. Sweeney, a prominent young Catholic. The opposition ticket was made up of Professor W. G. Sumner, of Yale College, M. Frank Tyler, and J. C. Blatchley. Tyler and Hemingway are retiring members of the board. The Bible ticket polled 4,881 votes, and the opposition ticket 1,963. Sweeney ran 200 behind his ticket. The contest was complicated by a recent attempt of the Board of Education to interfere with a Catholic school, partly supported by the district, which resulted in the school becoming wholly parochial. In the election the Bible advocates and the Catholics united. In many Protestant, and in all Catholic, pulpits yesterday the success of the ticket was warmly advocated.

A LINCOLNSHIRE CLERGYMAN.—Another case of priestly arrogance is reported by the *Louth Times* in connection with the election of a burial board at North Somercotes. The proceedings began in anything but an amicable way. The vicar presided, and on Mr. Dawson, one of the Liberal candidates—the chairman being one of the Conservative candidates—seating himself within an enclosure which hedged the incumbent and a few of his supporters, the vicar objected to his doing so, and told Mr. Dawson that he had no business to be seated at the same table as himself, and hoped he would withdraw. Mr. Dawson objecting to do so, and the vicar and his colleagues present not wishing to eject him, sent for a policeman to eject him; but Mr. Dawson, intending to remain there, dared anyone to remove him, and the policeman quietly withdrew himself, and allowed Mr. Dawson to retain the position he had claimed as his right. The poll resulted in the election of the Conservative candidates. The *Louth Times* asserts that the result was due to the fact that the successful party took advantage of the credulity of certain of the electors, and catered freely to the thirst of others. It is regrettable, but still none the less a fact, that such specious assertions could be believed by any of the inhabitants, as that, if the Conservatives were returned, a rate of 2d. in the pound would meet the outlay, but 1s. rate would be required if the Liberals won. To have won is one thing, but to have won dishonourably is another. The proceedings after the declaration of the result of the election furnish a sufficient insight into the manner in which the victorious party minister to the baser passions of their supporters. Drink had been freely in use amongst the Church party, and at the close of the proceedings the victors adjourned in a body to one of the public-houses in the parish and celebrated the events of the day by a carousal which terminated in several being led home drunk, those who remained having a free fight in the bar about eight o'clock, and it took two policemen to clear the house. This all under the patronage of gentlemen who are supposed to be "centres of light and sweetness," and without whom our Lincolnshire marshes would be given over to heathenism.

### Religious and Denominational News.

STRATFORD-ON-AVON.—The foundation-stone of the new Congregational chapel at Stratford-on-Avon, of which the Rev. J. Scott James is the appointed minister, was laid on Thursday afternoon last by Henry Wright, Esq., J.P., of London. The Rev. W. F. Clarkson, B.A., of Edgbaston, delivered the address. The cost of the new building, which will accommodate some 400 people on the floor and 100 in the end gallery, is about 3,250*l*. At a subsequent tea and public meeting in the town hall, Mr. H. W. Newton, the Mayor of Stratford, presided, and addresses were delivered by his worship, Mr. J. H. Paull, the architect, Rev. J. S. James, Dr. Deane, of Spring Hill College, and the Revs. W. F. Callaway, of Bingham, W. J. Woods, of Leamington, J. Gibson, of Warwick, and W. F. Clarkson. The total sum realised during the proceedings was 72*l*. 6*s*. 6*d*.

CONFERENCE ON FOREIGN MISSIONS.—Some time ago a conference was held in Liverpool at which Christian missions were considered in reference to their agencies and plans. It is proposed to hold another conference, this time at Mildmay-park Hall, Canonbury, at which the question of Christian missions will be considered in their geographical distribution, so as to bring out their special features and needs. The first meeting will take place on Monday, the 21st inst., when the chairman, Sir William Muir, will deliver an address. On Tuesday, Wednesday, and Thursday there will be morning and afternoon meetings for the reading of papers and discussion on them, and a morning meeting on Friday. It is proposed to hold a farewell and devotional meeting on Saturday morning. Each evening of Tuesday, Wednesday, and Thursday is to be set apart for addresses from foreign visitors, missionaries and others, at various places, one of them being in Exeter Hall. The programme of the proceedings is exceedingly comprehensive, and so framed that the missions in all parts of the world will successively come under the consideration of the conference.

NORTH FINCHLEY BAPTIST CHAPEL.—The Baptists in the Northern heights of London mustered strongly at Finchley on Saturday afternoon on the occasion of the laying the foundation-stone of a new Baptist chapel in that flourishing suburb of the metropolis. The history of the growth of the cause is interesting. More than forty years ago a Christian gentleman (Mr. Newman), whose widow at the advanced age of eighty-nine was present at the Saturday service, turned some stables in his possession into a place of worship—in which he preached for many years—under the title of the Cottagers' Chapel. For a long time that was the only spiritual provision made for that part. In time a new church was built just by, and a handsome Congregational Chapel under the pastorate of the Rev. Mr. Hill, who moved from Cheshunt thither. The services at the Cottagers' Chapel, however, continued, as there were many who were unwilling to leave the old place with which they had so many interesting associations. In 1868, Mr. W. Clarke, now of Ballarat, from Mr. Spurgeon's College, began preaching there, and a church was formed. In the early part of 1870 he moved to Ashford, and during the next two years it fared but badly with the Baptists at Finchley, and a very small company of

worshippers was left in possession of the chapel, but at their invitation Mr. J. Chadwick, who had on several occasions conducted the Sabbath services, agreed to take the oversight of the work. From the beginning there was a return of prosperity. The congregation soon increased so as to fill the room, and the church has now a membership of nearly a hundred. Under these circumstances, as the place was getting too small, and as the chapel was past repair, it was resolved to build. Rather more than two years ago a most eligible site was purchased, at a cost of 450*l*, and vested in trustees. Mr. Morton Glover drew up plans of a new building, and was selected as the architect. The new chapel is designed ultimately to accommodate, with galleries, 850 persons, but for the present the building is so arranged as to provide 400 sittings on the ground-floor, while under the same roof there will be vestries, class-rooms, and a lecture or schoolroom for about 300 children. It is expected that the total cost will be upwards of 4,500*l*. The sum of 2,200*l* has already been raised, and on Saturday a further sum of 505*l* was collected. It is expected the new building will be ready for use by the end of April next. On Saturday the Rev. Thomas Hill, pastor of the Congregational Church, Finchley, read the Scriptures. The Rev. Mr. Turner, of West Green, prayed. Mr. Chadwick, after making a brief statement, called on Mr. James Barlow, of Accrington, to lay the foundation stone, presenting him with a silver trowel for that purpose. Mr. Barlow, having performed his task, dwelt on the need of the church being a working church, and on its essentially spiritual character. A dedicatory prayer was then offered up by the Rev. J. T. Wigner, of New Cross, and the Rev. J. A. Spurgeon delivered an address, in which he contended they were sectarians—a section of the Church of Christ—they were out-and-out Dissenters, and out-and-out Baptists. As an illustration of the need of out-and-out Dissenters, Mr. Spurgeon said he had been at the funeral of a friend the day before at Highgate Cemetery, and had been denied the right of conducting a short service in the unconsecrated part of the building prior to the deceased being buried in the family vault in consecrated ground. After purses, &c., had been deposited on the stone, the ceremony concluded with prayer by the Rev. J. H. Barnard, of Highgate. At the collation subsequently held in the Congregational Schoolroom, kindly lent for the occasion, Mr. Barlow again presided, and amongst the speakers were the Revs. Mr. Katterns, W. Cuff, Thomas Hill, Walford Green, S. W. MacAll, M.A. (of the Congregational Church, East-end), Mr. Good (from Dr. Landel's), Mr. Glover, the architect, and, of course, Mr. Chadwick, who earnestly pleaded that eight hundred pounds should be raised that day, and Mr. E. Ridley, the secretary. Amongst the company present were Dr. and Mrs. Weymouth (Mill Hill), Mr. and Mrs. W. Nathan (Hendon), Mr. and Mrs. Thomasin, Mr. J. Hill, &c.

### BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

As our readers are aware, the autumnal session of the Baptist Union is being held this week at Leeds, under the presidency of the Rev. H. Stowell Brown, of Liverpool. Some 800 or 900 ministers and delegates are gathered together in Leeds, and hospitable accommodation has been provided for a large proportion of those from distant places by members of the Baptist and other denominations in Leeds. A gratifying fraternal feeling is further shown by the fact that some of the meetings will be held in places of worship other than those belonging to the Baptists. Thus the Oxford-place Chapel, belonging to the Wesleyans, and capable of accommodating nearly 3,000 persons, will be made available this afternoon for a special service, at which Mr. Spurgeon will preach.

On Monday night the first service in connection with the Union was held in South Parade Chapel, Leeds. There was a large attendance of ministers, delegates, and friends, the chapel being well filled. The sermon was preached by the Rev. George Gould, Norwich, vice-president of the Union. The preacher, as the foundation of his discourse, read from Ephesians xv. 15-23. In the course of his sermon he expressed a hope that the engagements of the week might engender a new life in the churches of their body. There was an urgent need that they should put up the prayer that the spirit of wisdom and revelation might be given to them. The rev. gentleman, in conclusion, referred to the members of the Baptist denomination as men who had cast off everything that was dear to them in order to bear untiring witness to the power of the Gospel.

At the same time a temperance meeting was held in the Albert Hall, the chair being occupied by Mr. W. S. Caine, J.P., of Liverpool, who expressed his gratification that the temperance question was now being vigorously taken up by the various branches of the Christian Church, including the Church of England, the Primitive Methodists, the Wesleyans, the Independents, and the Baptists. The Rev. J. P. Chown, who was the first speaker, said he rejoiced to think that the Church of Christ, in its every department of labour, was considering the question earnestly and devoutly. They hoped that the Church's concentrated power would be bent to the furtherance of the great object they

desired, and that it would do all that lay in its power to remove the great domestic curse of England. (Applause.) The Chairman, in resuming his address, said that the brutal ignorance of so many millions of their fellow-countrymen arose from the drunken habits of their parents. The evils of drink had found their way into their churches, as those who knew anything about the working of some religious bodies could testify. Let them ask any missionary what was the great hindrance to his work, and in nine cases out of ten the reply would be drink. The one thing which hindered mission work in India was the fact that those who came under the civilising influences of Christianity acquired European habits and customs, and one of these habits was the love of brandy and other drinks. Perhaps the worst effects of drinking, however, were to be seen in the degradation of women, as they from Liverpool well knew, for in that borough alone 10,000 women were annually brought before the magistrates for offences traceable to drink. If these things were true, he would urge them, as Christian men and women, not to touch strong drink. All they asked for the temperance movement was that they should give it an earnest and prayerful consideration before God, and that they should remember that they owed to Christ, not the mere outward profession of a creed, but active service and self-denial. (Applause.) The Rev. J. H. Cooke (Richmond) and the Rev. W. J. Mayers (Bristol) also delivered addresses, after which, on the motion of Mr. J. P. Bacon (London), seconded by Mr. J. P. Andrews (Leeds), a vote of thanks was passed to the chairman. During the evening a number of temperance songs were sung by the children connected with Bands of Hope in Leeds.

Yesterday morning there was an early missionary service in Blenheim Chapel, at which the Rev. R. Glover, of Bristol, preached a sermon to the young. At half-past ten o'clock a missionary conference was held, under the chairmanship of Alderman Whitehead, of Bradford. There was a full attendance of delegates, and a considerable number of visitors were also present. After a short address from the Chairman, the Rev. A. H. Baynes read an interesting paper on "Our Foreign Mission in 1848 and 1878." He contrasted the state of the mission thirty years ago with its present condition, and remarked that although in the retrospect they might find many facts that would tend to sadden and humble, yet there was much to stimulate and encourage them to increased efforts in that blessed service. According to the report of 1848 the total number of European missionaries wholly supported by the society was 58, with 159 native teachers and preachers and 12 brethren in Canada partially supported by grants in aid. Last year the total number of European missionaries wholly supported by the society was the same—58 with 199 native missionaries and evangelists, aided by a band of 611 unpaid Sunday-school teachers and native helpers. The brethren in India now numbered 31 as compared with 35 in 1848. In summing up the results of the ten years from 1838 to 1848, the committee had the joy of seeing that the number of missionary societies supported by the society had been doubled, and the number of native agents had been multiplied threefold; while the committee that day, looking back upon the past thirty years, could only report the same number of European missionaries, with an increase of little more than 25 per cent. in the number of paid native agents. The receipts for the general purposes of the society in 1848 were 17,000*l.*; last year they were 28,000*l.* The total contributions in 1848, excluding the special funds, were 21,000*l.*, and last year they amounted to 42,000*l.* Thirty years ago half the total number of churches in the entire Baptist denomination gave an annual congregational collection to the society; but last year, notwithstanding that there had been an increase of 768 churches during the thirty years under review, 300 churches less than the proportion contributed in that way. Mr. Baynes, in conclusion, asked for increased support in such a useful and mighty work, and called upon the delegates to use every means in their power to send forth a larger number of earnest, hard-working brethren into the field, which was ripe, and only waiting for the reapers. (Applause.) Mr. J. Perkins Bacon next read a paper on "Missionary Methods and Resources," in which he referred to the resources possessed by the society for carrying on its work, and the best means of making them available. The Rev. Clement Bailhache, one of the secretaries of the society, followed with an interesting paper, in which he detailed the principles and motives which stimulated the Christian world to send forth missionaries to their heathen brethren, and to dispel the darkness which prevailed in foreign lands. A discussion followed, in which several of the delegates participated. The Chairman said he had no doubt that the necessary money would be forthcoming if only the missionaries for foreign service could be found. Mr. H. M. Bompas, Q.C., moved the following resolution:—

That the pastors and delegates assembled in conference resolve, on behalf of the churches they represent, to bring before the members and congregations of the various churches the pressing needs of the mission for further and immediate extension, and pledge themselves to do their utmost to raise the necessary funds for sending out forthwith twenty additional missionaries.

Mr. John Barran, M.P., in seconding the resolution, attributed the stagnant position of mission work to the ineffectual nature of the machinery. (Hear, hear.) If England was to hold India it would not be by swords and bayonets—(applause,

and "Hear, hear")—it would not be through their fencing themselves round on every point on which they were assailable, but through the power and influence of the Gospel, which had knit the hearts of thousands of the natives of India to the mother country. (Hear, hear.) Mr. E. S. Robinson, of Bristol, and the Rev. J. P. Chown, of London, also supported the resolution, which was unanimously carried.

In the afternoon a presentation and valedictory service was held under the chairmanship of Mr. E. B. Underhill, L.L.D. The presentation was made to the Rev. Charles B. Lewis by his missionary brethren in India on his retirement, owing to ill-health, from the mission-field, after twenty-seven years' arduous service, and consisted of a beautiful silver tea and coffee service. The valedictory ceremony was held to take leave of the Rev. Mr. James, of Llangynidr, missionary elect to India.

In the evening a public missionary meeting was held in the Leeds Town Hall, which was crowded, about 3,000 persons being present. The chair was occupied by Sir Henry M. Havelock, M.P., who said they ought to thank God for the great measure of success which had attended the labours of the Baptist Missionary Society in the past, and to take courage for the future. (Cheers.) In the early days to which he had referred their converts might be numbered by a few scores of hundreds, but now they extended to something like three hundred thousand people. (Applause.) The meeting was subsequently addressed by the Rev. Dr. Landels, London; the Rev. G. Kerry, missionary from Barresaul, Bengal; the Rev. S. L. Johnson, formerly a slave, and now missionary-elect to Central Africa, and other gentlemen.

This morning the public session of the Union will be commenced in the East Parade Chapel, and the president will deliver his address, after which a deputation from the Congregational Union will be received. In the evening the session of the Union will be continued, and various matters affecting the denomination discussed. The session will be resumed to-morrow morning, when a paper will be read by the Rev. R. H. Marten, B.A., on "Forms of Worldliness prevalent in the Christian Church," and a resolution moved on the subject. The question of Home and Irish Missions is to be afterwards brought forward by the secretary, the Rev. J. H. Millard, B.A. In the afternoon the Union will consider any business postponed from previous meetings. This evening sermons on specific topics will be preached in various places of worship by Mr. Lockhart, of Liverpool, and by the Revs. J. P. Chown, G. W. M'Cree, and E. G. Gange. To-morrow morning, at South Parade Chapel, a sermon to Christian workers will be delivered by the Rev. Benwell Bird, Plymouth; and in the evening the proceedings of the Union will be brought to a close with a public meeting in the Town Hall, at which Mr. Barran, M.P., will preside, and Mr. Bompas, Q.C., the Rev. W. G. Lewis, of London, the Rev. E. C. Pike, B.A., and Mr. Spurgeon will speak on special topics.

#### AMERICAN JOTTINGS

By the end of September people usually return from their holiday jaunts to the seaside, lakes, springs, and mountains, and settle down to work in American cities. Churches which have been closed because the members and the major part of the flocks were away recreating, again open their doors, and the temporary gyrations made during the summer heat by two or three contiguous congregations are dissolved. In Boston one of the signs of returning life and activity is the resumption of the ministers' meetings, which are held every Monday morning by the Congregationalists, Baptists, Methodists, and other bodies at their respective headquarters. Once in two months the Congregational ministers' meeting at Pilgrim Hall gives way to the Evangelical Alliance, a meeting made up of ministers of all Evangelical denominations; and this was the case on Sept. 13. The Rev. L. B. Bates (Methodist) presided, and the Rev. Reuben Thomas, of Brooklyn—formerly so well-known and so highly esteemed as the indefatigable and successful pastor of Wycliffe Chapel, London—delivered a very able and interesting address on "The Church: its Loss of Power over Society, and the Causes Thereof," which was followed by a discussion. By the way, Mr. Thomas, who is doing a great and good work at Brooklyn, has escaped the "doctoring" which obtains almost universally in the States, even more than in Scotland, where D.D.'s are proverbially as thick as blackberries. The Rev. Llewelyn D. Bevan, LL.B., has also declined the dubious honour since his settlement in New York, although most persons in common parlance style him "Doctor" just as nearly every clergyman—ministers are all "clergymen" in America—somehow gets the courtesy title tacked to him in colloquial phrase. As a recent ministerial visitor to the States remarked, he was almost "doctored to death." The *New York Independent* of Sept. 26 publishes the names of no fewer than 140 recipients of honorary doctorates, which were conferred during last summer by forty-one American colleges. There are nearly ten times that number of

colleges, universities, and other institutions possessing the right under State enactments to bestow degrees, but the list is not completed, and if it were, the essential value of the titles given would be but small. Everybody, of course, has heard of Harvard, Yale, and Princeton, which rank deservedly with the older collegiate institutions at home. Brown University, Williams, Dartmouth, Amherst, and some others, are pretty familiar names, and are deserving of all honour. But English readers may be pardoned for confessing ignorance, more or less dense, of Middlebury, Dickinson, Wabash, Allegheny, the Western Reserve, and some scores of others—all of which are tolerably profuse in dispensing titles. It must be remembered, however, that nowadays everybody claiming to be somebody, who is not a clergyman, and therefore presumably a doctor, or a deacon, by which title he is called even when at his trade, is a professor, or a colonel, or a general. Our Republican cousins dearly love titles; and they need not be grudged the harmless pleasure.

In the last "Jottings" reference was made to the Rev. Joseph Cook. We now find that he has been secured from New York to give twenty lectures in different places. He is to commence the 1st of October, and among the first lectures will be four in Baltimore. His Boston course in Tremont Temple is to consist of only twenty lectures this season, and will begin Monday, Nov. 4. The demand for Mr. Cook as a public lecturer is almost without precedent. Henry Ward Beecher has returned from his Californian trip, which is reported to have yielded him 10,000*dols.* His course was an ovation: every place being crowded when he was announced to preach or to lecture. Some of the Western papers thus refer to him:—"A larger and more attractive man than has ever been supposed"; one who addresses "the higher wants which seem to move the heart of man in its better moods"; "his style, simple and devoid of words of learned length and thundering sound"; "a total absence of that straining after rhetorical effect so common to public speakers," whose "lectures have quicked, elevated, instructed, and stimulated our people by their grasp, clearness, courage, and fine ideals." Such are a few of the many estimates which indicate the sort of impression Mr. Beecher has left behind him. Referring again to the attempts made to induce the great London Baptist preacher to cross the Atlantic, the *Christian at Work* says, in its last issue, that it paid Mr. Spurgeon one thousand dollars for a year's contributions to its columns, and it fails to see why lecturing for money would be any worse, in him, than writing those articles for that money.

Latest advices from the South report a material decrease in the number of fever patients and a more hopeful outlook. Up to the middle of September the total mortality has been 6,679. The benevolent contributions continue to flow, the New York subscriptions aggregating on September 21 \$305,589, as against \$237,791 the week before. There is, however, great "shrinkage" in values in the South, one painful illustration of which appears in the fact that the income of the Peabody Fund for educational purposes in the South has fallen off forty per cent. owing to the diminished worth of invested property. A correspondent of the Richmond *Religious Herald*, in noticing a growing spirit of co-operation between the white and coloured Baptists of Virginia, says the coloured ministers have been complaining "because white ministers use them as furniture, picking them up at will and laying them down at pleasure; calling them brethren in the coloured brethren's meeting-houses, and uncles in their own meeting-houses or on the streets, if they are noticed." The coloured Baptists of Virginia are active in missionary work. They are supporting four missionaries in that State and are about to send a missionary to Africa. The American Board of Foreign Missions, which holds its great annual gathering at Milwaukee, Wisconsin, on October 15 and following days, has to report some falling off in its receipts, although not to the extent at one time feared. The board has received a letter from Mr. Robert Arthington, of Leeds, England, urging it to undertake a mission in Africa, as proposed by Major Malan. Mr. Arthington is the gentleman who has given upward of 55,000 dollars to the Central African enterprises of the Church, the London, and the Baptist Missionary Societies, and he now offers 5,000 dollars to the American Board toward the establishment of its proposed mission.

The papers are filled with notices of Dean Stanley, who is at present making a tour in America. He was among the speakers at the 250th anniversary at Salem, Mass., of the landing of Governor Endicott, and on this occasion the dean is reported as having made one of his happiest addresses. Subsequently we hear of him as the guest of George Bancroft, at Newport, as having been entertained in Boston by Mr. Winthrop and the Rev. P. Brooks; Dr. Storrs, of Brooklyn, being amongst the guests on the last-named occasion. Another prominent figure in the newspapers at the present time is President Hayes, who, with a considerable family and political party, has been making a tour in the Western States as far as Dakota territory. While there he was taken to see the great Dalrymple farms, eighteen miles west of Fargo, which extend six miles along the track of the Northern Pacific Railroad, and embrace 13,000 acres of wheat under one management. They yield this year twenty-five bushels per acre, aggregating 325,000 bushels, all No. 1 wheat. The crop was being threshed by forty steam threshers, and thirty-

six cars loaded with wheat were shipped daily to Duluth and Minneapolis. Upward of fifty teams were in sight ploughing for next year's crop when the President and Mrs. Hayes visited the farm.

### Epitome of News.

Her Majesty and family attended Crathie Church on Sunday, the Rev. Dr. Lee, of the High Church, Edinburgh, officiating.

The Prince of Wales and family return from Abergeldie on the 15th. On the 17th the Prince is expected to leave Marlborough House for Paris, to be present at the distribution of prizes at the Exhibition.

Lord John Manners was the only Minister absent from the Cabinet Council held on Saturday. The Ministers remained together nearly three hours, and in the evening most of them left town.

Sir Stafford Northcote left on Saturday evening for Balmoral as the Minister in attendance on the Queen.

The Government have chartered the Allan steamship Sarmatian to convey the Marquis of Lorne and the Princess Louise to Canada. The Sarmatian sailed from Liverpool for Quebec on Friday, and is due in the Mersey, on her return voyage, in a month. She will then be fitted for the reception of Lord Lorne and his suite, and will, as at present arranged, sail on November 14.

Mr. Gladstone has returned to Hawarden Castle after his short visit to the Isle of Man.

Sir Francis Grant, the celebrated portrait painter, died on Saturday at Melton Mowbray in his seventy-fifth year. Early in March, 1866, upon the death of Sir Charles Eastlake, Mr. Grant was elected President of the Royal Academy, and, in accordance with custom, received the honour of knighthood. The honorary degree of D.C.L. was conferred upon him by the University of Oxford in 1870.

Lord Chelmsford died on Saturday night in his eighty-fifth year, at his residence in Eaton-square. His lordship, who was the son of Mr. Charles Thesiger, for some time Collector of Customs on the Island of St. Vincent, was born in London in 1794. He joined the navy when very young, and served at Copenhagen when only thirteen years old. Quitting the navy, he was called to the Bar in 1818, and was made a King's Counsel in 1834. In 1840 he unsuccessfully contested the representation of Newark, but shortly afterwards obtained a seat at Woodstock, which he represented till 1844, when he accepted the post of Solicitor-General, and was returned to Parliament for Abingdon. He was twice Attorney-General, first in 1845-46, and again in 1852. After the general election of the latter year he sat for Stamford, and retained the seat till he was raised to the Woolsack in 1858, under the Administration of Lord Derby. He was again Lord Chancellor under Lord Derby in 1866-68. His lordship is succeeded by his eldest son, Major-General the Hon. F. A. Thesiger, Commander-in-Chief of the Forces at the Cape of Good Hope.

There are now only two ex-Lord Chancellors—Lord Hatherley and Lord Selborne. By the death of Lord Chelmsford a pension of 5,000*l.* a year ceases.

At a meeting, held in Bradford on Thursday, it was resolved to establish a technical school, at an estimated cost of 25,000*l.* Mr. H. W. Ripley promising to contribute 2,500*l.* towards the object, and Mr. W. E. Forster, M.P., 500*l.* Altogether, 12,000*l.* was promised at the meeting.

A town's meeting at Birmingham, on Friday, approved of the proposal of the Corporation to borrow 300,000*l.* for extending the water supply.

Waterloo and Charing-cross bridges were thrown open to the public free of toll by the Metropolitan Board of Works at midday on Saturday. Mr. Dresser Rogers, who presided in the absence of Sir J. M. Hogg, the chairman of the Board, received the key from the Waterloo Bridge Company, and declared the bridge open free to the public for ever. The barriers were then removed, and there was a scramble among the crowd as to who should be the first to cross. A similar ceremony took place at the Charing-cross foot-bridge. The former was purchased for 475,000*l.*; the latter for 98,540*l.*

On Thursday an important discussion was held with closed doors in the Court of Common Council, relative to a numerously-signed petition against the project of removal of Leadenhall Market to Smithfield.

Lord Claud J. Hamilton has written to Mr. Gladstone in reference to a recent assertion of the right hon. gentleman that the constituencies of the country when an opportunity has chanced to occur and the question has been tried have returned in large majority those who disapprove of the conduct of the Ministry. Mr. Gladstone states that he does not see any reason why he should reply to questions involving only a part of the case, rather than deal, as he means to do if he can find time, with the whole of it.

Mr. Bright, in answer to an invitation to attend the Peace Congress lately held at Savona, addressed a letter to Professor Sbarbaro, of the University of Macerata, in which he says that the situation of Europe at the present moment is deplorable, as its nations are groaning under the weight of enormous armies and burdensome taxation. The remedy for this, Mr. Bright maintains, is free trade. If tariffs were abolished or made very moderate, the nations of Europe would trade freely with each other, their commercial interests would multiply, and their

mutual knowledge and intercourse would become so intimate that the ambition of monarchs and of statesmen would be impotent to force them into war.

At a largely attended meeting of the Liberal party at Chatham on Friday, it was unanimously resolved to form a Liberal "Seventy" upon the Birmingham system, and the party will now be thoroughly reorganised.

Lord John Campbell on Thursday met his supporters in Glasgow to form a Liberal organisation for Argyleshire. Lord Colin said the doubt regarding the recent contest arose from want of organisation, and, if that organisation had existed, his majority would, he believed, have been larger.

The wooden frame and machinery, by means of which the Egyptian obelisk was raised and placed in position upon its pedestal, have been taken down, and the huge mass of granite now stands without a single support. So far as the Needle itself is concerned, everything is complete, but it will be some time before the contractor will be clear of the works. The Sphinxes have yet to be erected, and they are not at present upon the spot.

Mr. J. B. Gough addressed crowded temperance meetings last week at Plymouth and Gloucester. At the former the Bishop of Exeter presided. At the latter Mr. Gough somewhat went out of his way to ask the people of Great Britain to beware of universal suffrage. It worked awfully in America. In the cities the vilest and the lowest were ruling. What did they think of a prize-fighter, a black-leg, being sent into Congress to represent one of the most intelligent districts in New York? A great battle would have to be fought in the States, and he hoped to go back and stand side by side with those fighting for the right and the true.

A Temperance Conference is being held at Birmingham. It commenced on Sunday, and will last until the end of the week.

Sir Sydney Waterlow, M.P., at Maidstone, said the best remedy for depression of trade was the cultivation of greater intelligence in those persons engaged in manufactures. If England were to win back its position it must be by improving the character of its fabricated wares expressly for exportation.

Colliers' wages at Burnley have been reduced 10 per cent. in consequence of the depression of trade, and at most of the pits only four days a week are being worked.

In consequence of continued depression in the glass trade, Messrs. Chance Brothers, Spon-lane Glass Works, Oldbury, have given notice to their workmen of a general reduction in wages. In some of the branches the proposed reduction is equal to about forty per cent. The men appear determined to resist, and a strike is expected.

If any proof were wanting of the decline of our iron trade with the United States it would be found in the following simple figures: In 1873 the value of iron and steel rails imported into the States was nearly four millions of pounds sterling, but in the last financial year, it had fallen to 1,060*l.* The trade is practically at an end, because the furnaces and mills in America can make all the iron required in the shape of rails.

A site has, says the *British Medical Journal*, been secured for erecting a crematorium near London by the Cremation Society of Great Britain; and Mr. Eassie, C.E., has been instructed to erect upon it a pyre of the kind designed by Gorini, and now in use at Milan.

The large clock for the new Law Courts will shortly be placed in the main tower facing the Strand. It will be larger than any metropolitan clock except Big Ben, and will have two dials of gun metal, each nine feet in diameter, with gilt figures and hands, and adorned by ornamental framework terminating with gables. The distance from the ground to the roof of the case will be 114 feet, and the dials will therefore be visible at a great distance.

Sunday was the anniversary of the martyrdom of William Tyndale, the translator of the Bible, in the year 1536.

The wreck of the Princess Alice, as she lies on the south shore of the Thames off Woolwich, was disposed of on Friday by public auction for the sum of 350*l.*

The Mansion House fund for the relief of the sufferers through the foundering of the Princess Alice now amounts to 33,000*l.*, and an intimation has been made that no more money will be needed. There are a great many new cases coming in, and the orphans will absorb a vast sum of money, but there is no ground for thinking that the fund will not be entirely adequate to all requirements. Money continues to come in. At the adjourned inquest, on Friday, a number of additional witnesses were called, chiefly seamen, one of them having been a passenger on board the foundered ship. They were unanimous in declaring that the catastrophe was caused by the unskillful handling of the Princess Alice. One of these was a student at Mr. Spurgeon's College, who said that in his opinion the collision was inevitable. Everything was done by the Bywell Castle's crew to save life. Captain Harrison and the pilot appeared perfectly sober. The first engineer of the Bywell Castle declared that all the officers on board the ship were sober when the collision occurred. The inquest was resumed yesterday, and the Board of Trade inquiry commences on Monday.

Pumping operations continue at Abercarne, but the process is necessarily a slow one. The Mansion House fund for the relief of the widows and orphans amounted on Monday to 24,000*l.* With the sums subscribed elsewhere the total is over 40,000*l.* It is

believed, however, that 50,000*l.* will be required to meet all the claims of the sufferers.

The funeral of Sir Thomas Biddulph took place on Monday at Clewer village church. Among the mourners were the Duke of Connaught and the Marquis of Lorne. The Queen and several of the Princesses sent wreaths, which were placed on the grave.

In aid of the proposed Home Rule Conference at Dublin on the 21st, the Home Rule "Confederation" has decided to hold an "International Convention," to which the "more active spirits" in England are to be invited. The prospect that the various conventions and conferences will pass over in perfect harmony is not very encouraging, but possibly Mr. Parnell may accomplish what Mr. Butt has failed to do.

A clerk in the Liverpool branch of the Bank of England has absconded with notes to the amount of 15,000*l.*

Great preparations are being made at the Palais de l'Industrie in Paris for the ceremony of the distribution of the Exhibition prizes on the 21st. The place holds 21,000 seats, 11,000 of which are reserved for official persons and exhibitors and 10,000 for invitations. On the day after the ceremony the Marshal will give a grand dinner and ball at Versailles, and 10,000 invitations will be sent out. The park will be lit up by the electric light, and there will be illuminations and fireworks. The King of Spain, the Prince and Princess of Wales, the Prince of Denmark, Prince Henry of Holland, the Duc d'Aoste, the Count and Countess of Flanders, and the Archdukes Victor and Frederic of Austria are expected to be present.

The Emperor William, it is now stated at Berlin, proposes to resume the government in person when the Anti-Socialist Bill has become law. The *North German Gazette* confirms statements already published that the Emperor has received a great number of threatening letters during the past few months. The majority of these letters are reported to have been dated from London.

The Emperor William's return to Berlin has been postponed, in consequence of his physician's advice that he should spend a short time longer as "after cure" at Wiesbaden.

The Anti-Socialist Bill awaits a second reading in the Reichstag. The negotiations between the representatives of Government and of the majority in Parliament have, it is said, thus far led to no satisfactory result, but the negotiations for a compromise continue. The two serious points of difference are the restriction of the bill to two years and a half and the clause forbidding the suppression of Socialist journals for articles published before the enactment of the bill.

The German geographer Petermann, according to a Berlin paper, committed suicide through domestic discord. His father and brother had the same sad end.

The funeral of the late Mr. Justice Keogh took place on Thursday in the cemetery attached to the Roman Catholic Church at Bonn. His last hours, it is stated, were tranquil, and he received the sacraments of the Roman Catholic Church. His wife and his daughter, with her husband, Mr. James Murphy, Q.C., were present; and Curran, the valet whom he assaulted in a fit of delirium, was at the funeral. The Irish Nationalist journals last week again contained violent attacks on his memory.

The *Daily News* correspondent at Malta telegraphs that the last of the Indian contingent have now left, and that their departure is much regretted by the inhabitants. The conduct of the men during their stay in Malta has, the correspondent says, been worthy of the highest praise.

The death of the King of Burmah is at last officially announced. Prince Thee Bau has proclaimed peacefully his succession. Everything is reported quiet at Mandalay.

A telegram in the *Times* states that Scindiah was invested with the Order of the Empire of India in full Durbar at Gwalior on Sept. 21. Many guests were present. The Maharajah, it is stated, was "gracious and conciliatory."

An agreement has been arrived at between France and England respecting the composition of the Egyptian Cabinet. The Ministry of Public Works is to be given to M. Blignière, a Frenchman, and he will have the management of the railways and State lands, while the Minister of Finance, Mr. Rivers Wilson, will have control over the ports.

Yellow fever is reported to be increasing to an alarming extent in the country districts in the Southern States of America.

According to news received at Washington, the Spotted Tail and Red Cloud Sioux Indians have left the reservations of Dakota and are moving towards the West, probably for the purpose of joining the fugitive Cheyenne Indians.

Forty estates at Santa Cruz, the Danish possession in the West Indies, are reported to have been burnt by the revolted negroes, many of whom have been shot. The fugitive women and children have been embarked for St. Thomas. A French frigate has arrived and landed troops, and other French, American, and British ships of war are expected.

We understand that Mr. Francis George Heath's "Plea for the Culture of Ferns," illustrated, has just reached a fifth edition.

No. 1 of "Politics for the People," a penny pamphlet of sixteen closely printed pages, consists of a reprint of Mr. Gladstone's article on "England's Mission," from the *Nineteenth Century*.

## CONGREGATIONAL UNION of ENGLAND

and WALES.

## THIRTY-NINTH AUTUMNAL MEETING,

AT LIVERPOOL,

OCTOBER 14TH—18TH.

Chairman—Rev. J. BALDWIN BROWN, B.A.

## GENERAL PROGRAMME.

MONDAY, October 14th.

A Meeting of the Finance Committee of the Church Aid Society in the Ladies' Vestry of Great George-street Chapel, at 5 p.m.

A Sermon in Great George-street Chapel at 7 p.m. by the Rev. A. M. Fairbairn, D.D., Principal of Airedale College.

TUESDAY, October 15th.

The Assembly in Great George-street Chapel at 9.30 a.m. 1. Devotional Service. 2. Chairman's Address. 3. Resolution (a). To be moved by the Rev. A. Thomson, D.D., and seconded by John W. Willans, Esq.:

"That the Assembly, while heartily recognising all Churches which are faithful to Evangelical truth and ready to co-operate with them in all Christian service, is impressed with the importance of the increase of a healthy denominational sentiment in the Congregational body, in order to the due administration of Congregationalism as a Church polity, and the adequate development of the resources of the Churches for the extension of Christ's Kingdom; that it earnestly commends the adoption in all the Churches of some method of systematic teaching in the Scriptural principles of Church organisation and order; and that it instructs the Committee, in prospect of the Jubilee of the Union in 1881, to make timely arrangements for the use of special means during that year, by publications and otherwise, for the popular exposition of the principles and adaptations of Congregationalism, and for the promotion of knowledge in regard to its history." (b). To be moved by the Rev. S. Pearson, M.A., and seconded by T. Minshall, Esq.:

"That the Assembly hereby instructs the Committee to enter into immediate correspondence with the representatives of the Non-Established Evangelical Churches, with a view to Conference at an early date on matters connected with the religious condition of England, and the co-operation of those Churches for the promotion of faith and godliness among the people."

Sectional Meeting, at 3.30 p.m. 1. In Hope Hall. Chairman, Joshua Nicholson, Esq. Paper by the Rev. H. T. Robjohns, B.A., on the question "Whether better arrangements cannot be made through County Unions or otherwise for the Certifying of Ministers." A short paper will also be read in this section by the Rev. H. Ann on "The Removal and Settlement of Ministers."

2. In the Rooms of the Young Men's Christian Association, Mount Pleasant. Chairman, W. Woodall, Esq. Paper by the Rev. W. Clarkson, B.A., on "Home Reunion."

A Meeting of the Executive of the Church Aid Society in the Ladies' Vestry of Great George-street Chapel, at 4 p.m.

A Public Meeting in Great George-street Chapel (at 6.30 p.m.) for the Exposition and Enforcement of Free Church Principles. Chairman—Wm. Crosfield, Esq., J.P. Addresses by the Revs. E. R. Conder, M.A., H. Allon, D.D., and J. G. Rogers, B.A.

A Welsh Public Meeting in the Tabernacle, at 7 p.m. Chairman, T. Williams, Esq., J.P., Merthyr Tydfil. Addresses by the Revs. Dr. W. Rees, W. Emlyn Jones, and D. Oliver, and Dr. T. Rees.

A Meeting at Chadwick Mount Chapel at 7.30 p.m. Addressed by the Revs. Geo. Martin, J. Ervine, and H. Arnold.

A Meeting at Wavertree at 7.30 p.m. Addresses by the Revs. A. Rowland, LL.B., K. Balgarne, and A. J. Griffith.

A Service at Toxteth Park Chapel, at 7.30 p.m., by the Rev. H. Arnold Thomas, M.A.

WEDNESDAY, October 16th.

The Assembly in Great George-street Chapel at 9.30 a.m.

1. Devotional Service. 2. The Reception of Representatives of other Bodies. 3. A Paper by Henry Lee, Esq., J.P., "On the Church Aid Society, and our Responsibilities in regard to it." 4. A Resolution to be moved by the Rev. E. J. Hartland, and seconded by Albert Spicer, Esq., viz., "That the Assembly urges the claims of the Church Aid and Home Missionary Society upon the attention of the pastors and deacons of the Churches; suggests the formation of an auxiliary of the Society in every Congregational Church in England; and expresses the hope that the several County Associations will take immediate steps by deputation and otherwise to diffuse throughout the Churches a spirit of bold and generous enterprise in promoting the objects which the Society contemplates."

Sectional Meetings at 3.30 p.m. 1. In Hope Hall. Chairman—Henry Wright, Esq., J.P. A Paper by the Rev. T. Willis, on the importance of so conducting Home Missionary effort as to gather its fruit into Churches, and preferably into Churches which give promise of early self-support.

2. In the rooms of the Young Men's Christian Association, Mount Pleasant. Chairman—E. Grinwade, Esq., J.P. A Paper by the Rev. J. MacDougall, "On the Duty of Carrying out the Law of Christ in Political Conduct, and of Impressing the Collective Action of the Nation as far as possible with Christian Influence."

A Meeting of the Special Committee on Desirable Reforms in our College System, in the Ladies' Vestry of Great George-street Chapel, at 4 p.m.

A Public Meeting in the Philharmonic Hall, at 6.30 p.m., for the furtherance of the objects of the Church Aid and Home Missionary Society. Chairman, S. Morley, Esq., M.P. Addresses by the Revs. A. Raleigh, D.D., R. W. Dale, M.A., and A. Hannay.

A Meeting for Seamen in South Bethel, at 7.30 p.m. Chairman, Wm. Crosfield, jun., Esq. Addresses by the Revs. Sept. March, B.A., and T. Greenbury.

THURSDAY, October 17.

The Assembly in Great George-street Chapel, at 9.30 a.m. This Meeting will be specially devotional, with conference on the state of the Churches in regard to religion.

A Paper on the subject will be read by the Rev. J. C. Harrison. To be followed by conference and prayer.

A Meeting of the Church Aid Council in Great George-street Lecture-room, at 4 p.m.

A Meeting for Working Men in the Concert Hall, Lord Nelson street, at 7.30 p.m. Chairman, Wm. Armitage, Esq., J.P. Addresses by the Revs. W. F. Callaway, Ed. White, and E. Heber Evans.

A Meeting at Bootle, at 7.30 p.m. Addresses by the Rev. J. Kennedy, D.D., E. W. Shadlers, B.A., and J. Chadburn.

A Meeting at Norwood, at 7.30 p.m. Addresses by the Revs. J. K. Nuttall, H. Batchelor, and S. Hebditch.

A Service at Edge Hill Chapel by the Rev. H. Allon, D.D., at 7.30 p.m.

FRIDAY, October 18th.

A Sermon to Children in Crescent Chapel, by the Rev. C. J. C. New, of Hastings, at 6.30 p.m.

A Meeting for Young Men at 8 p.m. Chairman, J. H. Simpson, Esq. Addresses by the Revs. A. Norris, J. Morlais Jones, and W. M. Statham.

A Meeting for Seamen in Westminster Chapel at 7.30 p.m. Addresses by T. Stratton, Esq. (Hull), and the Revs. T. Greenbury, J. G. Rogers, B.A., and Dr. T. Rees.

There will also be the following meetings:—1. Birkenhead. Addresses by the Revs. J. Stoughton, D.D., W. S. Clarkson, B.A., and J. P. Gladstone. 2. Warrington. Chairman, S. Rigby, Esq. Addresses by the Rev. A. McAuslane, D.D., W. Cuthbertson, B.A., and W. Lenwood, B.A., LL.B.—3. Ormskirk. A Sermon by the Rev. H. Simon.—4. St. Helens. Addresses by the Revs. G. S. Barrett, B.A., J. M. Hannay Valentine, and D. B. Hooke.—5. Southport. Chairman, S. Boothroyd, Esq. Addresses by the Revs. R. Bruce, M.A., P. Colborne, and H. Tarrant.

[It is hoped that Members will take an active part in the discussion and Conference alike of the Wednesday's and Thursday's Session; and it is suggested that those who intend to do so should send their cards to the Secretary or Chairman.]

GENERAL INFORMATION.

1. Central Offices of the Union at Great George-street Chapel, including Enquiry Office, Waiting Rooms, Lavatories, &c.

2. In the Assembly Rooms, opposite Great George-street Chapel. (a). Cloak-room (with attendants). (b). Writing-room. (c). Telegraph and Post Office.

3. Smoke-room at Cocoa Room, 75, Great George-street.

4. Reading Room, Young Men's Christian Association, No. 13 on Map.

ALEXANDER HANNAY, Secretary.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

AUTUMNAL MEETINGS—OCTOBER, 1878.

LIVERPOOL, MONDAY, OCTOBER 14TH, Tabernacle (Rev. Dr. THOMAS'), Netherfield Road.

EDWARD BAINES, Esq., of Leeds, (President of the Association) will preside, at 7.30.

SPEAKERS.—W. S. Caine, Esq. Liverpool; Rev. Arthur Hall, London; W. H. Conyers, Esq., Leeds; Rev. D. B. Hooke, Mold; J. R. Scatiffe, Esq., M.D., London; Rev. J. S. Russell, M.A., Bayswater; Thos. Scarborough, Esq. Halifax.

CHESTER, TUESDAY, OCTOBER 15TH, The Meeting will be held at Northgate Street Chapel. The MAYOR OF CHESTER, W. FARISH, Esq., will preside, at 7.30.

SPEAKERS.—Rev. George Hinds, of Leeds; Rev. John Morgan, London; Rev. J. S. Russell, M.A., Bayswater; G. B. Sowerby, jun., Esq., Wood Green.

SOUTHPORT, TUESDAY, OCTOBER 15TH, Upper Portland Street Congregational Church, 7.30. Chairman—E. J. RIMMER, Esq.

ST. HELEN'S, TUESDAY, OCTOBER 15TH, Assembly Rooms, Independent Schools, Brook Street. His Worship the MAYOR, Mr. Alderman JOSEPH COOK, will preside, at 7.15.

Speakers.—Rev. Arthur Hall; Rev. E. S. Prout, M.A.; Rev. Geo. Snashall, B.A.; Rev. R. J. Ward.

G. M. MURPHY,  
G. B. SOWERBY, jun., Hon. Secs.

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The Evening Meetings are quite open, and will be terminated by one in Exeter Hall, on FRIDAY, the 25th, presided over by the Earl of SHAPESBURY. Hours of admission, 10.30 a.m., 3 and 7 p.m.

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## TO CORRESPONDENTS.

"Joseph Firth." His letter, though dealing with an important question, contains extraneous matter which he can hardly expect us to insert.

••• The insertion of the first article on "Erastianism," promised in our last, is unavoidably postponed.

## The Nonconformist.

WEDNESDAY, OCTOBER 9, 1878.

## THE WEEK.

A SPECIAL Cabinet Council was held on Saturday to discuss the Government policy relative to Afghanistan. As the Ministers sat for three hours, and subsequently dispersed to their country residences, their decisions may be supposed to have been final. Events have left them but little choice of alternatives. Shere Ali has not been inactive. He has, in fact, taken the initiative in warlike demonstrations. While an Anglo-Indian force, some 5,000 strong, under General Roberts has been advancing from Jamrood, a British fort near the entrance of the Khyber Pass, the Ameer has sent forward a body of some 6,000 infantry to defend the mountain fortress of Ali Musjid, and perhaps to make plundering excursions across the frontier. But probably the main object of the Afghan chief is to make sure of the allegiance of the hill tribes, some of whom—the Khyberees in particular—are inclined to side with the Indian Government if adequately supported. The policy of Lord Lytton and his advisers is partially revealed by the Calcutta correspondent of the *Times*. The attempt to penetrate Afghanistan in force will not be made this year—the commissariat arrangements being, as usual, imperfect—but there is to be "a strong military demonstration" on the frontier before proceeding to ulterior measures. "For this purpose troops will be collected at Peshawur and the garrison at Jamrood strengthened so as to command the entrance to the Khyber, and, if necessary, to seize the stronghold of Ali Musjid; the issue of the Bholan will be secured beyond the possibility of attack; and troops will be advanced into the Khoorum Valley. Troops are now in motion for the purpose of reinforcing the garrison of Quetta, but it is not considered expedient to hazard an advance on Candahar at present, unless, which is most improbable, an opportunity offers for seizing it by a *coup de main*." A further opportunity of repentance will be afforded to Shere Ali, and if he "still remain intractable he will have to take the consequences." The general belief at Calcutta is that the Ameer will neither accept Lord Lytton's terms nor offer an apology for the acts of his representative at Ali Musjid.

It still remains to be seen how far Russia has helped to bring about the present imbroglio in Afghanistan. On the one hand it is stated from St. Petersburg that the Czar, who has been pressed by the Emperor William to avoid raising any fresh complication, has in the strongest language expressed his heartiest desire for a peaceable solution of the difficulty; on the other hand, the Russian papers freely and almost unanimously avow their satisfaction at the differences which have arisen, and advocate such a benevolent neutrality as is implied by supplying Shere Ali with arms, money, and military advice, with a view to prevent the conquest of Afghanistan and the occupation of Cabul. It is maintained in these journals that if Afghanistan were subdued by British arms it would be a permanent menace to the Russian position in Central Asia, and that the state of things which has arisen in the North-West of India will enable the Government of St. Petersburg to carry out the provisions of the Treaty of Berlin in their own way in Bulgaria and Roumelia, without the interference of Great Britain. This contingency excites the ire of some of our most anti-Russian papers, which predict that Lord Beaconsfield's Cabinet will be obliged to come to terms with Prince Gortschakoff with a view to buy off Russian opposition on the Afghan frontier. "In fact," says the *Pall Mall Gazette*, "the Treaty of Berlin may already be regarded as a dead

letter in the very particulars upon which our Plenipotentiaries most prided themselves, while some of the unrepealed provisions of the San Stefano Treaty will soon be pressed upon attention. Russian diplomacy is quite aware of the extraordinary advantages it has gained, and, having been allowed to get England's proud head 'in chancery,' will not release it except on handsome terms. Of this we may be sure."

At this juncture the Austro-Hungarian Government have their hands full. With somewhat of a flourish of complacency, General Philippovich has officially—and as it appears somewhat prematurely—announced that the Austrian occupation of Bosnia and Herzegovina is an accomplished fact, and that a very large majority of the inhabitants welcome the cessation of hostilities with assurances of devotion to the Austrian Emperor. His Majesty has responded in an autograph letter, thanking the commander-in-chief and the officers and soldiers who have served in the campaign, and expressing a hope that an era of peace, reconciliation, and prosperity for the occupied countries will now commence. It is said that five out of the eleven Austrian divisions at present in Bosnia will be recalled during the present month. The success of the campaign has induced the Porte, which definitely refuses to accept any convention, to issue a passionate circular to the Powers requesting them to compel Austria to conform to the declaration made by her Plenipotentiaries at the Congress of Berlin, and stating that unless Austria arrests the advance of her troops, and puts a stop to the barbarities committed by them, until the decision of the Powers has been given, the Porte, while desiring to maintain friendly relations, will consider her to have violated international law. The close of the military campaign in Bosnia has ushered in a political crisis at Vienna and Pesth. In view of the early meeting of the two Legislatures, and the serious financial deficit, both Cabinets have resigned, and only hold office till the Emperor has appointed their successors. Francis Joseph has been taking counsel with leading men of all parties, in order that the difficulties in which he is placed may be satisfactorily solved.

The perplexities that prevail at Constantinople are revealed in the significant announcement that Sir Austen Layard is coming to London to consult with the Government on the present state of Eastern affairs; the Porte having refused to adopt the English project of reform for Asia Minor "without important modifications." Although this intention seems to have somewhat abated the claims of Turkey, the prospect of an arrangement is dubious. The pashas protest against the independence of the various ministries being hampered by foreign supervision, and the administration of the finances in provinces being entrusted to foreign hands. They object, in short, to the means of exaction by which they live being cut off. There were once times when such vested interests in plunder and corruption were successfully resisted by the Padishah. But those times are gone. The Sultan is described as "a difficult man to drive—jealous, suspicious." He is very restive, and when matters come to a crisis by the presentation of the English programme, it is feared he may "become unmanageable," and lose all self-control. He is already painfully conscious of a growing unpopularity, and the imams are preaching against him. This is the report as to the state of things in Constantinople:

And this teaching tells, for the masses are suffering. Not only the sixty thousand destitute who, driven from their homes and their harmless life in Roumelia, famish in Stamboul on such uncertain dole as hard-straitened charity can afford—not only the proletariat, the hand-to-mouth class of this great city—but the well-employed, the middle-class, the habitual eaters of plenteous bread and wearers of decent clothing. Savings are all gone; Five per Cent. and Six per Cent. and Bons du Trésor have been sold for a song. Earnings come in in paper money that procures day by day less and less bread, and the wolf is at every door. Mahomedan society is fretful from end to end. The Cabinet stews in anxiety; it cannot rally to any action; and, if it could, what should it do?

The writer of this letter in the *Pall Mall Gazette*

from which we quote, says that the sympathies of the army, which is already grumbling about its pay, are with the insurgents in Albania, Bosnia, and Rhodope, and he expresses serious fears of the result. He further remarks that matters have come to such a pass that the Sultan may, ere long, have to be deposed, and a new one put in his place, on whose behalf England will have to govern the Turkish Empire!

The controversy as to the significance of the Parliamentary elections that has taken place since 1874 still goes on. Lord Claude Hamilton has challenged Mr. Gladstone to make good his statement that these elections have been in general adverse to the Government, and the right hon. gentleman promises to do so in his own time, when he can deal with the whole case. Mr. Adam, M.P., has entered the lists, and taking January, 1876, as the starting-point—the year when the Eastern Question came into prominence—he states that since then up to the present time there have been eighty-three elections, of which fifty-seven were contested. Exclusive of those of Ireland, which were decided on special grounds, and not taking into account Greenock and Argyleshire, which were splendid Liberal victories, Mr. Adam finds that his party have gained ten seats and lost only one, and that the aggregate voting power of the Conservatives in these contests was 104,697, while that of the Liberals was 116,139. These are substantially the conclusions lately stated in the *Scotsman*, and from them the right hon. gentleman draws the inference that the heart of the country is beating as warmly towards the Liberal cause as it did before the Eastern Question came to the front. At all events the Government cannot claim an overwhelming preponderance of public opinion in their favour, and they prudently recognise the fact by declining to dissolve Parliament.

It was thought by some sanguine Scotchmen that the shabby treatment received by the Duke of Argyll during the recent election for Argyleshire, at the hands of the Conservatives, would induce his grace to reconsider his unique position as a Liberal peer in relation to the disestablishment question. It appears, however, from a letter published in the *Glasgow Herald*, that the duke remains exactly of the same mind as before. Following in the wake of the Marquis of Lorne, who took similar ground in his farewell speech to his constituents, his grace has thought it worth while to contest the views expressed by Mr. Adam in a recent address at Alloa as to the origin and bearing of the Scotch Patronage Act, and he testily denies that by that means the Scotch Kirk has been reduced to the position of a sect. His grace once more protests against the Liberal party being mixed up with the disestablishment question, and says:

The Liberation Society may be quite right in thinking that the Northern Establishment can be overthrown more easily than the Southern. But they appear to appreciate better than Mr. Adam the leverage which they will gain by taking this easiest step first. That the common Presbyterianism of Scotland will suffer by Disestablishment, so long as Episcopacy continues to receive national recognition and support in England, is a consideration which weighs much with me. That common Presbyterianism involves and represents principles of infinitely greater importance than any of the differences which divide Presbyterians among themselves. These principles have been in past times, and I venture to think they still are, intimately connected with Liberal politics in Scotland. I object to their being dethroned from that position in national recognition and acknowledgment which is the great achievement of our national history. The Duke of Argyll's fresh protest comes a little too late, and will only excite pity for his perverseness. Seeing the rush of the tide in Scotland, and the drifting with it of such observant politicians as Mr. Adam, his grace would have done wisely, especially in view of recent events, to have been silent on the subject.

During the past week death has removed from mundane life several public men—eminent in their several spheres—including Lord Chelmsford, who as Sir F. Thesiger once occupied a brilliant position at the Bar; Sir Francis Grant, the accomplished President of the Royal Academy; Mr. Whalley, who, in spite of his eccentricities, was a politician of inflexible honesty and of no mean ability, and always faithful to Liberal principles; and Mr. George Thompson, whose untiring labours and fervid eloquence on behalf of Parliamentary reform, and especially of the anti-slavery cause, in years gone by, will be fresh in the recollection of not a few of our readers.

## THE CHURCH CONGRESS AT SHEFFIELD.

The eighteenth annual meeting of the Church Congress was held in Sheffield last week. The proceedings commenced on Tuesday by an opening service in the parish church, which was well attended, notwithstanding the wet weather. Amongst the members of the Episcopal bench present were the Archbishop of York and the Bishops of Ripon and Carlisle, Sodor and Man, and Pennsylvania, as well as the vicar of Sheffield, and the Hon. and Rev. Carr Glyn. The Bishop of Ripon (Dr. Bickersteth) preached an eloquent sermon from John xvi. 12-13, "I have many things to say unto you, but you cannot hear them now. Howbeit when the Spirit of truth is come, He will guide you into all truth," &c. A crowded audience assembled at two o'clock in the Albert Hall at the opening session of the Congress, the ladies preponderating. For the following abbreviated report we are mainly indebted to a lively sketch in the *Sheffield Independent*, which has devoted much space to a more extended account of the proceedings of the Congress. The prayer prepared for the occasion having been read by the Rev. Charles Sisum Wright,

## THE PRESIDENT'S ADDRESS.

The Archbishop of York forthwith proceeded, amid the cheers of the meeting, to address his "right reverend brethren, reverend brethren, and brethren of the laity." A word of disappointment at finding himself compelled at this late hour to discuss the elementary question whether any one ought to attend the Church Congress at all, led up to a reply to those who have urged that it is not expedient so to do. The meeting was clearly with his grace in his good-humoured but vigorous onslaught on those who had been beseeching the Evangelical clergy to withhold their presence. The archbishop put into polite language the sentiment that these good men might as well save themselves the trouble of protesting, for Church Congresses were now an established fact. They would still be held, whoever might stay away, simply because Church people liked them, and the meeting seemed much to enjoy the intimation that the harp would still be strung, even though the strings were fewer, and though the favourite tone of those who had lessened their number were absent from the general harmony. The cheers and laughter seemed to say that such absence would be borne with much equanimity. Frankly admitting that "our differences are great and patent," his grace contended that there was no reason in that why Churchmen should shut themselves up in those differences as though their common ground went for nothing. A better understanding of each other, larger charity, the correction of narrow views, and mutual suggestiveness, were some of the advantages to be derived from these meetings—and those far outweighed the drawbacks of a passing indulgence in optimist views, or an appearance of crying "peace" when there is no peace. And then the archbishop went on to discuss some practical questions of detail, to thank the Bishop of Ripon for his sermon, and to welcome the American bishops (a welcome which the Congress heartily endorsed by loud cheering)—which led on to a lengthy reference to the good work done by that Lambeth Conference which brought them to this country. The archbishop, making the Lambeth Conference declaration the basis of his remarks, recapitulated the Church's creed, offices, and sacraments, as there declared. This excited the most lively expressions of feeling that occurred in any part of the proceedings. The adhesion to "the ancient Catholic creeds," the claim that the Church retained the echo of the words of the Reformers themselves, and the expression of the determination of the Church to go on doing her work, were all warmly accepted; and when the president went on to speak of the Conference's distinct condemnation of the novel practices unknown to the Church of England a century ago, the applause was very sympathetic. Especially ringing were the cheers which welcomed his denunciation of the confessional, and which emphasised his declaration of its deep repugnancy to all the feelings and instincts of the English people. In conclusion, the archbishop referred to the perils by which the Church—he might have said Christianity—is assailed. "The true questions of the hour are not those which belong to the outside of theology, but to the threshold—as whether there be any soul, any future life, any sin, any need of redemption, any Redeemer, any God." Other evils there were, needing united strength, and the sympathetic cheering of the audience was again evoked by the pointed message "to those who have formed a project of bringing the Church of England much nearer to the Romish Church" that it is labour lost, for the Church does not intend to change, and would not become either Romish or like Romish. Let Churchmen, he besought, lay aside their unhappy divisions, and hold fast that upon which they could unite. Such a return of union would be attended by the most beneficent results; the opportunity was great, but the occasion might slip away for ever whilst the Church was indulging in old quibbles that could issue in no success. An invocation of the Divine blessing concluded manly, spirited address, which struck a sound key-note for the Congress.

## FOREIGN AND COLONIAL MISSIONS.

Then the assembly settled down with business-like promptitude to the first discussion—on "Foreign and Colonial Missions, their Condition, Organisation, and Prospects." First came the

Bishop of Pennsylvania (Dr. Stevens), whose paper was eloquent—though read too rapidly for its many points to be quite appreciated—and hopeful—one might almost say optimist, when we remember that the reader looked forward to the downfall at no very distant day of Mahomedanism and Buddhism. The Christian world was now, he contended, in a better position than ever before for carrying the Gospel to the heathen world; the results achieved were greater, and the resistance less than at any previous time. He insisted that four things were needed—men, money, prayer, and the outpouring of the Holy Spirit. Dr. Maclear, the head-master of King's College School, London, followed, taking chiefly for his theme the bearing of the history of the missions of the past, on the prospect of the missions of the present. This he elaborated with much skill and success. The Rev. Thomas Green's paper may be described as giving a climax to the missionary-meeting feeling that pervaded the meeting. The clear tones of the Bishop of Capetown—the Right Rev. W. W. Jones—as he very naturally dwelt chiefly on the Church in Cape Colony, were a pleasant change. The Rev. J. F. Fenn, of Lansdown, followed in an earnest speech, in which he dealt mainly with the organisation of native missionary churches; and the last of the arranged speakers was Canon Bailey, head of that missionary college at Canterbury which, through the munificence of Mr. Beresford Hope, M.P., has been appropriately established on land sacred as the site of the first settlement of St. Augustine. Dr. Bailey stood up and talked simply and quietly. The Rev. Mr. Hughes, of Peshawur, missionary, and the Right Rev. Bishop Ryan, vicar of Bradford, were the only volunteer speakers who continued the subject.

## RELIGIOUS SCEPTICISM.

Such members of the Congress as wished to hear a discussion on the important subject of "Modern doubts and difficulties in relation to revealed religion," reassembled in the Albert Hall at seven o'clock. The subject was opened by the Rev. W. H. Watkins, Principal of St. Aiden's College, who plunged into a vigorous assault upon agnosticism and the agnostics. The gospel of Agnosticism was a bitter mockery of mankind. And while on the one hand there was a marked modern tendency to deny the possibility of any revelation from God, there was another tendency to reduce Christianity from its pre-eminence, and to regard it as one only of many revelations. After dwelling on these, the speaker had proceeded to refer to "some of our own weak points," when the fatal bell of the chairman struck his knell, and he resumed his seat amid long-continued cheering, which was accompanied by cries of "Go on." The archbishop, however, promptly stopped that, and the Rev. Stanley Leathes, M.A., of St. Philip's, Regent-street, took up the running. The doubts to which he chiefly devoted himself were those arising (1) from the contemplation of the phenomena of nature, and (2) from the contemplation of man in his moral and spiritual constitution. The differences between the believer and unbeliever were often, he said, not so much one of facts as the interpretation of facts, but it is doubtful whether the Professor's closely reasoned consideration of the evidence on which revealed religion is based, was followed with equal closeness by all his audience. He ended with a sentence or two in which he declared that it was not Christians who had invented revelation, but God who had revealed it to them. Behind all revelation was God who had revealed Himself. Dr. Robinson Thornton began by dwelling on the impossibility of finding answers to modern denials of revelation in the older theologians—as Butler and Paley. Formerly the dispute had lain between Biblical criticism and deism; now it was between Christianity and nothing. He protested, in passing, against the monopoly of the word science by natural history and physics; and he denied the truth of the accusation often made against the clergy that, as a body, they are opposed to science. What they opposed was the surrender of the Faith, because of an imperfect generalisation. The first speaker on the subject was the Rev. Brownlow Maitland, who insisted that if the Church would help sceptics, they could not be too careful about the quality of their arguments and the accuracy of their facts. The Rev. Dr. Lowe, of Liverpool, began by a reference to the gravity of the crisis and the most momentous issues at stake, but he did not believe it would ever be morally possible that materialism and atheism could much prevail. The Gospel had latterly been most fiercely assailed, and he did not hesitate to say that the result had been a triumphant victory for those sacred records all along the line. The Very Rev. Dean of Manchester (Dr. Cowie) inquired how did modern belief originate. With the exception of a very few scientific men, the number who could look into these matters for themselves was very limited. Most people took their knowledge of these things from the magazines and periodicals, and judging by himself, who had got somewhat behind modern progress, it was impossible that they could follow all the points or duly weigh all the evidence. But to what did all this lead? It led to the abolition, the destruction of morality altogether; and he pressed this upon the attention of all before they plunged into these inquiries. The Rev. J. W. Bardsley, of St. Saviour's, Liverpool, in an earnest and practical speech, referred to doubts and difficulties, not felt by the theist alone, but by his own parishioners. The whole defence was weakened by the maintenance of untenable positions. There were some people who felt difficulty at the permis-

sion of those terrible disasters which had recently distressed the country. Others did not believe, or only half believed, in the efficacy of prayer on special occasions; and others again, among the most spiritually taught, had questionings as to the character of eternal punishment. Some simple yet clear book dealing with the Scriptural view of the last subject would, he suggested, be of much value. The Rev. W. R. Clarke, of Taunton; the Rev. Canon Gover, of Worthing; and the Rev. R. B. Girdlestone, of Wyckliffe Lodge, Oxford, continued the debate.

## HOME MISSIONARY WORK.

Of Wednesday morning's proceedings, which consisted of a discussion on the just limits of comprehension, we have given a pretty full report below. The afternoon meeting in the Albert Hall was by comparison tame. The discussion was on the Church's work in the twofold fields: (1) In mountains, moors, and dales; and (2) Among navvies, brickmakers, canal populations, &c. It was to the former that the Bishop of St. David's, who performed the double function of occupying the chair and opening the discussion, devoted his interesting paper. Dr. Jones pointed out the difficulties which beset huge parishes where a single visit involved a day's journey. In recent legislative changes area has been too little regarded, and the bishops suggested such changes in districts where, he admitted, the parochial system somewhat broke down. Canon Boyd, who has ministered for long years in the North Riding dales, gave a very picturesque sketch of life in those romantic but primitive regions, and his description of the difficulties encountered by the clergy there was most interesting. The Dean of Ripon's paper, too, was very bright and entertaining. His subject was the navvies, and he not only put himself in their place, by way of realising their troubles, hardships, and claims, but made his audience put themselves in their place too. Then came hearty and sympathetic speeches from the Bishops of Carlisle and Sodor and Man—the latter making a good point by a reference to his latest experience of the manners and customs of navvies. The Bishop of Carlisle referred to Mr. Mackonochie's disestablishment scheme, and suggested that if he were so enamoured of disestablishment let him begin with St. Alban's, Holborn. Disestablishment might be nothing, he said, to towns, and parishes in towns, nay—and this was a somewhat notable admission—many might be more flourishing under disestablishment, but he entreated the spoilers to keep their hands off the mountains, moors, and dales. For these it was simply destruction—a declaration which may fairly be contrasted with the reference previously made by Canon Boyd to the self-denying and ubiquitous labours of Methodist preachers in the dales. The claims of barges on canals were dealt with by the Rev. J. McCormick, of Hull, and with several other speeches the afternoon's sittings closed.

## INTEMPERANCE.

A large audience assembled in the Albert Hall, in the evening, to hear a discussion on "The Duty of the Church in Relation to Intemperance." The Mayor of Sheffield opened the subject in a plain, common-sense paper, dealing with it from the practical point of view of what can be done to check intemperance, and by pointing out what had already been accomplished by coffee-houses such as that which he has himself established. Canon Wilberforce's paper was rather an eloquent declamation against intemperance and its great evils. He insisted on the duty of the Church to take these in hand. But how? By not voting for candidates for Parliamentary honours who would not pledge themselves to some bold and effective remedial measure; by bringing pressure upon present members in favour of legislation; by opposing the granting of licences at brewster sessions; by refusing to lease glebe lands for the erection of public-houses—these were some of the suggestions of Mr. Wilberforce. Bands of Hope in connection with Sunday schools, bright refreshment-rooms, and other such methods were also advocated, and the reader ended in a flood of rhetoric which elicited hearty applause. Mr. Clarke Aspinall, coroner of Liverpool, and Dr. Chambers followed. The Rev. J. D. Kelley, of Ashton-under-Lyne, brought up the rear of the speakers on the programme, and the Bishop of Niagara, who was the first of the volunteers, spoke especially in favour of introducing Sunday closing into England—following the example of Ontario and Ireland. Canon Ryle was hailed by the audience with warmth. He certainly put plenty of spirit into his speech. Drunkenness was the most enormous and gigantic evil with which the Church had to deal. The clergy ought continually to raise the moral standard of the public upon the great sin of drunkenness. The custom of giving drink for humble services rendered was vigorously denounced, and the clergy ought, he maintained, to protest against the drinking customs of the day. He believed that five-sixths of the drunkenness in the country was caused by the detestable custom of drinking between meals, and he urged that if people would take no other pledge they would at least agree to stop their 11 a.m. glass of sherry, or their afternoon tippling. The Ven. Archdeacon Emery insisted upon the value and importance of temperance as distinguished from teetotalism. He addressed to brewers and distillers an appeal to exercise the power in their hands for checking intemperance. Canon Harper went in for a refreshing eulogy on Bass's beer, the most glowing drink he knew—better than milk, better than water (a statement that was challenged), better than cold

tea—though he confessed he had not experimentally tried this. "Beer is God's creature," said the eloquent old man, "and my good servant," and declarations like this, boldly promulgated, carried with them the cheers and laughter, if not the approval, of the audience. The rev. canon's protest was that drinking was a far less evil than surrendering that self-governing moderation which ought to regulate all men's conduct. Let teetotalism, he said, be kept to its own use—a crutch for cripples. As to the public-house of the future, let them admit cocoa, admit coffee, but don't let them exclude God's wine and God's beer.

## POPULAR LITERATURE AND RECREATIONS.

There was a large gathering of members on Congress on Thursday morning, to hear the discussion on popular literature and recreations, and the attitude of the Church thereto. The Rev. Chas. Bullock, well known as himself largely connected with popular religious literature, read the first paper, taking chiefly for consideration recreations. The tone of the paper was hostile to theatres, and much of it was devoted to arguments against the opening of places of amusement on Sundays. But what he considered legitimate recreation, Mr. Bullock advocated strongly. The Rev. Harry Jones, of St. George's in the East, followed with a general paper on popular literature. Mr. Jones took a hopeful view of the low class of fiction which cheap publications spread over the country, dwelling chiefly on their features as mediums of instruction and solace. At all events, in these tales truth generally prevailed and virtue was triumphant. Besides, they accustomed their readers to words which might otherwise be difficult of apprehension when otherwise met with in sermons. He pointed out how the clergy might avail themselves more largely of this instrument, pleasantly sketching many ways in which this could be done. Some of the audience seemed rather inclined to be shocked when they found that the Rev. Earl of Mulgrave, who followed, was about to put in a vigorous plea for the stage, and for the recognition of the drama as a great public instructor, but his earnest protest that a good thing must not be condemned because it was abused gained the ear of the assembly. He pleaded for the extension to actors of the tender and true sympathy of the Church, and not to leave the evils attending theatres to utterly supplant the good they contained. So, too, Mr. William Smith repudiated the spirit that would say of the drama—"Stand aside, I am holier than thou." He insisted that the drama was too powerful and too permanent an instrument of good or evil to be either neglected or ignored. It might be made a great moral teacher. The speakers who followed were the Rev. W. B. Carpenter (of London), the Rev. George Everard (of Wolverhampton), and others, prominent among whom was the Rev. Brownlow Maitland, for he received the compliments of the Bishop of Manchester and the attacks of Bishop Ryan, who wound up the debate. The Bishop of Manchester's eloquent speech was listened to with much interest, and elicited many signs of approval. His lordship quickly dissented from the dictum that "the theatre must be abandoned or Christ lost," and gave his adhesion to Mr. Brownlow Maitland's view. The particulars he gave of his association with the Manchester actors were received with much interest by the meeting, and his explanation why managers preferred the indecent *Pink Dominoes* to *Richard III.*, was partly the lowness of popular taste, and largely the financial advantages of the former. By a powerful appeal to the mothers and daughters of England to exercise their great power in purifying the tone of society, by declining to hold any terms with the impure and corrupt, his lordship declared his belief that the theatre would not be purified until the tone of society was reformed, and concluded with an eloquent appeal to his hearers to do all that in them lay to make life purer, brighter, happier. Bishop Ryan, of Bradford, concluded the debate with a reply to Mr. Brownlow Maitland's criticisms on the "narrow party."

## WOMAN'S WORK IN THE CHURCH.

There was in the afternoon a very large gathering to hear the debate on "Woman's Work in the Church"—which naturally seemed to have great attractions for the ladies. There was nothing calculated to raise the slightest difference of opinion in the papers of the Bishop of Ohio, Miss Whately, or the Rev. F. Pigou. It was when the Ritualists threw down the gauntlet as to sisterhoods, and when the Evangelicals took it up, that the hitherto placid meeting was thrilled with agitation. The Rev. Berdmore Compton first stirred the meeting by his calm advocacy of the Confessional, and his description of the regulations which should make sisterhoods recognised parts of the Church's organisation; and the Rev. G. W. Weldon plunged heartily into the fray thus courted. He scoffed at the absurd vows sometimes imposed; he derided the fancy that took religious young women from the duties and trials of their home work into sisterhoods in search of the self-sacrifice that was nowhere so much needed as on the domestic hearth; he denounced disobedience to fathers, and unnatural exchanges of mothers; and a sentimental shirking of the sphere where woman's work ought to lie in terms which were heartily cheered and as hotly challenged. Nor were his positive suggestions as to what women should do more acceptable to some of his hearers than his criticisms. The idea of women preaching better than the clergy was so unpalatable to the clerical audience that the Archbishop happily interposed with the suggestion—"Let us not be so very thin-skinned." But if this

gentleman's oratory had been stimulating, what shall we say of the impassioned speech of the Rev. C. N. Gray, who went in uncompromisingly for sisterhoods, amid storms of disapproval and rounds of encouraging applause. The contagion of the speaker's heat spread to the audience, and by the time the bell cut short Mr. Gray's impetuosity, the meeting was in a very considerable state of excitement. It was now that the archbishop once again showed his clever tact. He made the contentious audience forget its dissensions by uniting both sides in a hearty laugh. Mr. Gray had spoken of the archbishop as regarding him as a black sheep. "I'm sure," said his grace, "I never called Mr. Gray a black sheep." "Your lordship would be quite ready to admit I am one," interjected Mr. Gray. "I don't think after the address we have just heard anybody would call Mr. Gray a sheep of any kind," was the retort, and the general laughter cooled the audience.

## SPIRITUAL LIFE.

The concluding session of the Congress was held on Friday, the archbishop as before presiding, in the Albert Hall. In the morning the subject of consideration was "Spiritual Life: its Helps and Hindrances," papers being contributed by the Bishop of Rochester, the vicar of Sheffield, Canon Hoare, and the Rev. E. H. Bickersteth, and in the discussion which followed the Rev. Canon Hoare said the tendency of the present day was to emotional religion. Reformation was not carried out by such preaching; it was carried out by doctrinal preaching—by the statement of the well-proved truths of the Gospel. He pleaded for the conversational Bible-class, both for young and old, and for personal intercourse of the anxious inquirer with his friend or with his minister. There were hundreds of thousands in confusion in their own minds, and five minutes' conversation, with a few well-chosen texts of Scripture, would oftentimes settle them for life, and send them on their way happy and thankful believers. Mr. George Skey referred to one hindrance to spiritual life in commercial men and that was commercial success. The very thing which, perhaps, was a needful stimulant and rightful aim of commercial enterprise, success, often proved to be a great hindrance to spiritual life. The Rev. J. E. Johnson said they wanted something more than mere conversion—they wanted confession—(Hear, hear)—which was one of the greatest helps of spiritual life. The discussion was continued by Earl Nelson and the Vicar of Leeds.

## ARCHEOLOGICAL STUDIES.

In the afternoon the supply, training, and examination of candidates for holy orders was the subject of discussion, papers being read by the Bishop of Niagara and the Rev. Dr. Gott. The section which sat at the Cutlers' Hall was occupied with a discussion on the question, "What definite results as to the interpretation of Scripture have been produced by the discoveries in Egypt, Nineveh, Palestine, and the Catacombs of Rome?" Professor Rawlinson said that thirty years ago the historical books of the Bible were believed to be merely romance, and not intended to be the records of absolute facts, and an attempt was made to divide those which were mythological from those which were legendary. Then it was said the unhistorical character of the books was proved by the misrepresentation of the manners and customs of the people of whom it spoke, and of Egypt as described in the Pentateuch, Babylon as described by Daniel, and Persia as described in the Book of Esther. It was when things were brought to this state that the wonderful series of discoveries which our time had witnessed were brought about, and opportunities were given of testing the truth of the sacred narrative which the world had never had before, and never expected to possess.

The meeting terminated with a *conversazione* in the evening, at which the Archbishop summed up the results of the Congress, which, he argued, had proved the utility and beneficial effect of the ventilation of questions which intimately concerned Churchmen. During the day it was decided at a meeting of the consultative committee that the next Congress should be held at Swansea.

## LIMITS OF COMPREHENSION.

At the sitting of the congress on Wednesday in the Albert Hall, the Archbishop of York, as before, presided. The hall was well filled, and the proceedings, owing to the nature of the subject discussed—"The just limits of comprehensiveness in the National Church," were more than usually animated. The PRESIDENT, before the discussion commenced, urged upon the meeting the desirability, if only out of respect for its own dignity, of giving to the various speakers a patient hearing.

The Hon. C. L. Wood, President of the English Church Union, read the first of three papers on the subject which had been respectively assigned to the representatives of the High, Broad, and Low Church parties—Mr. Wood himself, the Rev. J. Llewellyn Davies, and Canon Ryle. He set out with the proposition that since the National Church was the Church of God sent to the nation, not some merely human compromise of Parliamentary origin, invented by the nation; since that claim involved of necessity the further assertion that none but those who acknowledged the authority of the Catholic Church had any right within her borders, the just limits of comprehensiveness in the National Church must be decided, not by what might happen to please the fluctuations of public opinion or even the wishes of the Crown and the Houses of Parliament, but by recourse to those principles of Divine appointment which were to be sought for at the hands of the Church herself. In

regard to dogma the National Church must be just as comprehensive as the Catholic Church herself, neither more nor less. In such matters there could be no question of a greater or less degree of comprehension. The truth once for all delivered must be by all taught and acknowledged, or, if rejected, rejected at peril; and there could not be a more vicious principle than to look with approval upon the existence of the most diametrically opposite teaching in the matter of dogma while insisting upon a rigid uniformity in matters of ritual. (Applause.) Nothing could relieve the Church from the responsibility to teach the truth. It was the reason why she existed. Mr. Wood went on to show what caused stereotyped differences which otherwise might have been healed over, until at last Catholic tradition and practice all but died away. The result was, that when it pleased God again to breathe upon the dry bones, and Catholics, roused from that lowest depth of degradation—(cheers)—reached by the Church in the last century, began again to assert their rights, and to claim their inheritance, they found themselves looked upon as aliens and interlopers in the house that was their own. Assuredly they did not claim the restoration of those rights everywhere and at once without respect to time and place. Catholics had been forgetful of their own duties far too long to give them the right to make any such claim. But what they did claim and what they had a right to expect, where the rules and ritual of the Church had been revived with the goodwill of all concerned, was to be left in peace. (Cheers.) On what principles, he would ask, of natural justice could those who could tolerate the working of the Divorce Act, who could witness without protest the blessing of the Church being given to the marriage of a Christian and a Jew; who declined to condemn, if they did not encourage, the schism of such a person as Bishop Bocca— who openly declined to hear confession and to give absolution, and who in a thousand ways disregarded the plainest injunctions of the Prayer-book—justify such licence on the one side, with the prosecution on the other of clergy whose only crime was that they wore the vestments admittedly covered by the words of a rubric, the force of which could only be got rid of by reading into it the words of another document, itself of most questionable authority, and which could not even be produced? (Cheers.) Justice required that the scales should be held with an even hand; but he failed to see the even-handedness of such proceedings, or with what regard to justice it could be right that a single parishioner who, as in the case of St. Alban's, Holborn, before the church was built, declared he never would enter it, should have the power to persecute an entire congregation in a place where, beside himself, not a single person could be found to move against the priest they loved so well. (Applause.) Could it, he would ask, be wise in the interests of expediency, no less than justice, that the worst features of the reign of Elizabeth should be revived without their political excuse, and priests and congregations be exposed to the mercy of paid informers, in order to deprive them of observances intimately connected with doctrines that are dearer to them than their lives? (Hear, hear.) Let them consider the history of the last ten years. Was it encouraging for such an undertaking? Had the success which had attended the Public Worship Regulation Act been such as to justify a lively hope that the real object for which that measure was passed—namely, to bind the yoke of the Privy Council tighter upon their necks—was likely to be accomplished? Had the attempt hitherto strengthened the relations of Church and State, or had it—witness the words that dropped from Lord Hartington last year in reference to the Public Worship Regulation Act in Scotland—only widened the crack already visible in the wall? (Cries of "No, no.") Absolute identity of doctrine and discipline did not in Scotland prevent the Free Church and the United Presbyterians from desiring and endeavouring to compass the downfall of the Scotch Establishment. Was it more likely to do so in England, even if all external distinctions between the Church and Dissent could be obliterated? But there was another class of considerations which, in the interests of peace, he should like to press upon the Congress—that the restoration of Catholic doctrine and practice which had made the Church interesting, was in process of reversing the state of things the Church had to encounter at the last great crisis in her history to which their present troubles could be compared. Then the strength of the Church lay in the country rather than in the towns. London was the headquarters of Puritanism. To-day the real strength of the Church was in the towns. Then it was the middle-class which was chiefly infected with Protestantism. To-day it was in the middle-class that the Catholic revival was making its most numerous recruits. (Cries of "No, no.") Then it was chiefly the young who were the strength of the Puritan party. To-day, amid the mass of infidelity and indifference which surrounded us, he would venture to say that in nine cases out of ten, if a young man was in earnest, he was to be found on the Catholic rather than on the Protestant side. (Loud cries of "Oh, oh!") What did such facts mean except that, however violent the development of persecution might be for the moment, it was only violent because it was the last expiring effort of a party conscious, as Lord Beaconsfield had expressed it, if he might invert his words, "that they could not afford to wait." Where, Mr. Wood went on to ask, had been the liberty which it had been sought to concede in matters which the Privy

Council admitted to be doubtful, and where was the charity of persecutions that had worried one priest—illegally as it had turned out—into his grave—he meant Mr. Purchas; which had illegally imprisoned another, and equally illegally suspended a third and a fourth? Let them depend upon it they would not put down Ritualism. On the contrary, its roots, as had recently been pointed out in the *Times*, would take a deeper hold if exposed to such persecutions. But they would create in some minds a feeling of soreness and hostility in respect to a state of affairs in which such things were possible, and in others of indifference whether they stood or fell, which would paralyse the defences of the Church against the attacks of those who were already counting up her spoils, and make what, if they had peace among themselves, might yet be averted, disestablishment and disendowment certain. Mr. Wood concluded by saying:—

We cannot, I will add we dare not, surrender the ritual and ceremonial of the Church, which experience has shown to be so necessary a bulwark of the faith, where it has been restored with the good will of all concerned, at the bidding of courts whose existence, as far as they touch spiritual matters, is an insult to all Catholic principles—or in deference—I will not shrink from saying here what is said elsewhere—even to episcopal authority placing itself avowedly at the disposal of the civil power. In conclusion, I would fain express a hope that the recent decision of the Lord Chief Justice, damaging as it must be, whatever the result of the appeal now pending, to the character and procedure of the Judicial Committee, and of the courts subject to its jurisdiction, may teach even the most unwilling, before it is too late, the danger of trying to govern the Church by unconstitutional means, and in the interests of the just limits of comprehension how all important it is to realise that a great historical Church like the Church of England can never consent, in the interests of popular Protestantism, to be treated like a department of the Civil Service, or to surrender, even in externals, the common use and practice of the Catholic Church. (Cheers.)

The Rev. J. LLEWELLYN DAVIES, vicar of Christ Church, Marylebone, also read a paper on the same subject. The Church of England, as was well known, had not been vigorous or precise in defining the limits of its comprehensiveness, but there were many persons who were made a little uneasy by the acknowledged laxity of the Church. The idea of a Church fixing its creed in thorough unmistakable language and binding its members to a close conformity was one which commanded itself to many minds as higher and more in accordance with the claims of truth than that of a Church which seemed not to know its own boundary line. He protested, in opposition to that view, that the Kingdom of God and of the Son of Man, being spiritual, could not be reduced under the art or practice of human surveyors; that these verbal limits, rounding off spiritual facts, were comparatively things of the surface, things of expediency and discipline; that the great objects of faith, such as the nature of God and His dealings with men, firm as they were at the core, had no sharpness of outline. An extreme diversity in ritual, he added, called for restriction, not so much because it was so far from the safe middle or so divergent from the rubric, but because it was a violent invasion of the spiritual rights of the Church community. A worshipper was bound to accept the acknowledged ritual of his Church, but he might have a just ground of complaint if a special doctrinal character were thrust without his consent upon his devotions. (Hear, hear.) It seemed to him that a kind of coercion might be legitimate and expedient in setting limits to diversities of ritual which it would be supremely unwise to attempt to apply to teaching. He was far from denying that it might be incumbent on the Church to remove a man from the office of teacher and from the sacred ministry on account of his declared opinions. Officers of the Church ought not to be free to proclaim open war against its creed or its institutions. (Cheers.) But, according to the principles which he was now advocating, such an act of discipline ought to be regarded as a melancholy necessity, the less of two evils, not as a noble or fruitful effort of service to Christ. In doubtful cases the rulers of the Church ought with the clearest conscience as servants of Christ to lean to the side of laxity. There was almost a certainty of harm being done by excision and repression, and no security at all of any good being done. Nothing could be more unspiritual, nothing more injurious to the Church than a crusade against heterodoxy. (Hear, hear.) Toleration did not seem to him to stand in need of any earnest advocacy. The freedom of parties could take care of itself. It was one happy result of their "unhappy divisions" that they kept one another tolerant. ("Hear, hear," and laughter.) Let those cry out who thought they had to complain of persecution. His feeling was rather that it was a time of extraordinary indulgence, and that all parties had reason to be grateful for the considerate treatment they received in the Church at large. He would rather use his brief opportunity to urge upon his brother Churchmen that they should not let themselves be troubled by the problem of limits, nor think any deadly harm was done by those who might overstep the line of reasonable conformity in one direction or another, but should concern themselves about the real apprehension of eternal things as distinguished from the precise stating of them in verbal propositions. It was certain that they might have absolute unruffled orthodoxy in conjunction with an utter absence of belief. It was conceivable that every whisper of dissent might be silenced, while God and Christ and redemption and spiritual happiness

became nothing but empty names to the whole conforming society. On the other hand, what would abounding divergence signify if the faith of Christians in things above were gaining strength? In the conflict of such light as they enjoyed and such darkness as sometimes seemed to be thickening around them they had nobler interests, higher duties than those of clipping the wings of thought or putting opinion on the rack. (Applause.)

Canon RYLE also read a paper. To be as comprehensive as possible consistently with reverence for Scripture should, he said, be the aim of every well-constituted National Church. To secure the greatest happiness and wealth of the greatest number in the State was the aim of every wise politician. To comprehend and take in by a well-devised system of Scriptural Christianity the greatest number of Christians in the nation ought to be the aim of every National Church. Comprehensiveness such as he had described he believed to be a popular characteristic of the National Church of England. There was, he believed, no Church on earth which contained so large a number of educated, intelligent, independent, thoughtful, free-speaking ministers and laymen, who, while they differed widely on some points, were all firmly attached to their own communion, and would be ready, if need were, to fight for it to the last. The truth was that our National Church was very like our National army, which contained several various branches each thoroughly convinced of its own peculiar importance. From the long roll of great divines to which the National Church could thankfully point, he would select a few examples of men of different schools of thought, and he would then ask any thoughtful Churchman whether there was one of them he would wish to blackball and exclude from their ranks. (Hear, hear.) Let him call to mind the names of Ridley and Latimer and Jewell, of Hooker and Andrews and Pearson and Hammond, of Davenant and Hall and Usher and Reynolds, of Stillingfleet and Patrick, and Waterland and Bull, of Robert Nelson and George Herbert, of Romaine and Toplady and Newton and Scott and Cecil and Simeon, of Bishop Ryder and Bishop Blomfield, of Archbishops Longley and Sumner and Whately, of the martyred Bishop Patteson and the late Canon Mozley. What reading man did not know that those men differed widely about many subjects—about the Church, the ministry, and the Sacraments, about the relative place and proportions they assigned to some doctrines and verities of the faith? But they all agreed in loving the Church of England, in using her forms of worship, and in labouring for her prosperity. Was there, then, no limit to the comprehensiveness of the Church of England? That was a very delicate question, but he was prepared to look it boldly in the face. There ought, in his opinion, to be some limits to the comprehensiveness of every Church for the sake of order. A member of the Church of England had a just right to expect one general type of teaching and worship, whether he went into a parish church in Truro or Lincoln, in Canterbury or Carlisle. Different shades of statement in the pulpit he might find himself obliged to tolerate, but he might fairly complain if the doctrine of one diocese was as utterly unlike that of another as light and darkness, black and white, acids and alkalies, oil and water. "Liberty of prophesying" and freethought were in the abstract excellent things, but they must have some bounds. (Cheers.) Just as in States the extreme of liberty became licentiousness and tyranny, so in Churches it became disorder and confusion. The Church which regarded Deism, Socinianism, Romanism, and Protestantism with equal favour or equal indifference was a mere Babel—a "city of confusion," and not the city of God. The National Church of England, he contended, set up wisely-defined limits to its comprehensiveness. Those limits, he believed, were to be found in the Creeds, the Articles, and the Book of Common Prayer. If a man calling himself a Churchman deliberately denied the doctrine of the Trinity or the proper deity of Christ, or the personality of the Holy Ghost, or the atonement and mediation of Christ, or the inspiration and Divine authority of Scripture, or the obligation of the two sacraments, he could not understand what such a man was doing in their ranks. (Cheers.) If, on the other hand, a minister of the National Church maintained and taught those destructive doctrines of the Church of Rome, which were plainly named, defined, and repudiated in the Thirty-nine Articles, and, ignoring the public declaration which he made on taking a living, deliberately taught Transubstantiation, the sacrifice of the mass, purgatory, the necessity of auricular confession, and invocation of saints, he must contend that he was transgressing the liberty allowed by the Church of England. The rev. gentleman concluded as follows:—

But after all it matters little what we clergymen may think or do. The question before us is rapidly getting out of clerical hands. There are handwritings on the walls, which it needs no Daniel to interpret. I know something of the laity, and especially in the middle classes, in this country, and I am certain they will never tolerate and support a National Church which has no theological "limits," and holds no distinctive doctrines. They do not desire a narrow, party-spirited, and exclusive Church. But in a weary, working, sorrowful world, the laity will not put up with a religion either of negations or superstitions. They want bread, and they will not be content with stones. Once let the English laity see that a reign of complete latitudinarianism has begun, that the old landmarks are thrown down, and that the National Church does not care a jot whether her ministers preach Deism or Bible Christianity—Protestantism or Popery—but gives equal favour to all—once,

I say, let the laity see this, and they will desert the National Church and leave it to perish. Give the laity the old paths of the Bible, and the well-defined limits of the Articles and Creeds, and they will stand by her to the last. Destroy those limits, or refuse to enforce and maintain them, and they will soon cry "let us depart hence"; our candlestick will be removed, and the Church will die for want of Churchmen. In short, there is no alternative. The question is one of life or death. The English National Church must either have doctrinal limits or cease to exist. (Cheers.)

The meeting was then briefly addressed by Dr. HESSEY, Archdeacon of Middlesex, and the Rev. W. SANDY, Principal of Hatfield Hall, Durham, who expressed it to be his opinion that if any one of the three great parties in the Church were to secede from it would cease to be in the best sense of the word a National Church. The High Church party, he added, saved the Church from much of the danger to be apprehended from Ultramontane agitation, the Low Church party from much of the bitterness arising from a conflict with Dissent, and the Broad Church from antagonism with secular thought and science. Complete uniformity, he concurred with the previous speaker in thinking, would only serve to conceal a great amount of practical infidelity. The Rev. GILBERT KARNEY said there was the widest difference between what was catholic and what was mediæval, and he for one firmly believed that England, her clergy, and laity were deeply infected with that Protestantism which would take them back beyond the mediæval to the primitive Church of the far past. (Cheers.) Earl NELSON said that the Church of England claimed to be a true branch of the Catholic Church, and the limits of its comprehension must be catholic and primitive. Its members must endeavour to avoid as much as possible the magnifying small things into essentials, which was sectarianism, and set themselves against the addition of any article of faith which was not accepted by the undivided Church, which was Romanism. Mr. C. H. LOVELL contended that the first endeavour of the Church should be to do nothing which would alienate the affections of those whom they all acknowledged to be devoted, conscientious Christian men. The Church, he added, should be Scriptural, and he expressed his regret that any Englishman should revile the tribunals of his country as Mr. Wood had done. (Cheers and counter cheers.) No man was compelled to belong to the Church of England. If he did not like it, he was at liberty to leave it, and it was not, therefore, persecution to oblige him to do that which was right and proper which the constituted authorities called upon him to do by keeping within limits which he had sworn to observe. (Cheers.) The Rev. Mr. FREEMANTLE urged the expediency of refraining from taking any steps which would tend to alienate Nonconformists from the Church.

Mr. LAYMAN, in the course of his remarks, quoted from a book called "Guide to the Parish Church," written by the Bishop of Carlisle, in which it was stated, as the view of the right rev. prelate, that vestments and ornaments might be used in the course of the administration of the Holy Communion. The Bishop of CARLISLE, in explanation, said that the book referred to was written twenty-five years ago, when he erred in very good company, such as the late Bishop of Exeter. He declined, however, to be bound by every opinion which he had formed as a young man. (Hear, hear.) He now believed that the use of those vestments was not legal, and the words which had been quoted had been withdrawn. (Cheers.)

The Rev. J. BARDSEY objected to take the Prayer-book as their rule without the Articles of the Church of England. Mr. Wood had declared that those with whom he was associated were prepared to make any sacrifices rather than acknowledge the authority and decisions of the Privy Council. What they asked was permission to obey the rubrics; that is, they wanted and took permission to act upon their own interpretation of the rubrics, setting at defiance not only the Privy Council, but, as Mr. Wood avowed, those of the bishops who have lent themselves to the Privy Council. Thus they deliberately set up their own authority as the rule of their official conduct, to vindicate what they were pleased to call Church authority, and to justify their defiance of the lawfully constituted courts of the realm. The clergy knew when they voluntarily sought the positions which they now filled that the final court of appeal was the Judicial Committee of Privy Council; clearly, then, their solemn and distinct compact demands loyal obedience to the decisions of this court. A national church should not be narrow or needlessly exclusive in fixing the terms of Communion; and in this respect, however much they might differ, they had no quarrel with High Churchmen. But they would not confound them with the Ritualists who had restored those distinctive doctrines and practices which their Church discarded at the Reformation. (Cheers.)

The Archbishop of YORK said he wished to say a few words relative to the bishops of the Church of England, whom some would allow to exist, but not by any means to be obeyed. (Laughter and cheers.) With regard to toleration there was but one prosecution for doctrine in a certain diocese for sixteen years, and that was by the society of which Mr. Wood was the president. There was an important distinction between doctrine and ritual as had been pointed out. A parishioner need not hear a sermon. But in respect to ritual the bishop was a trustee for the whole diocese, and the question really was whether the parish church was the proper arena in which to fight the battle of these new changes out; and whether changes to which

the consent of Convocation could not be obtained, to which the Act of Uniformity could not be bent and turned, and to which the laity of the Church of England, speaking broadly as a whole, were not inclined—whether these ought to be introduced one by one by the clergyman on his own responsibility into the parish church where he was, and so the battle of the new usages be fought, not in the councils of the Church—the place where they might legitimately be debated—but, on the contrary, in the parish church where all ought to be, if possible, peace and unity. (Cheers.) His own opinion had been against the use of vestments. When the opinion of the Privy Council was given his opinion was invalid (a laugh, and some cries of "No"); and so they were to understand that the advice given by a distinguished layman to whose high qualities they did the utmost justice was this, that the meaning of "Will you reverently obey your ordinary?" was "Will you obey him in all cases in which he does not happen to agree with the secular courts?" (Laughter and "Hear, hear.") Well, he would ask that assembly to consider whither they were going:—

We have heard to-day representatives of all the chief parties in the Church. There are terms on which these parties can live together, and there is a state of things conceivable in which it would be found impossible for them to go on together. But at present this Church of England is so full of life, is doing such enormous work in leavening the people with the true leaven of the Gospel of Christ, that it seems to me most deplorable—a thing to make the angels weep—that we should be going on in a course, if we are going on in that course, which will cause the candle of the Church of England as a national Church to be taken away, and which will, at any rate, plunge in the bitterest controversy and the greatest confusion this Church of the nation for years after the change has been brought about. (Loud cheers.) Many people seem to be prepared for that change, and I have in my hand a plan, published on Oct. 1, 1878—the day on which this congress opened—for the separation of Church and State. It is prepared by a gentleman who is well known in connection with the Ritualist party, and I have not had time to master it. That would not have been respectful to the author. It was only put in my hands to-day. I may just say that in his prefatory remarks he says he expects to get all churches and the churchyards, and I think he expects to get the parsonages as well—but I am not quite sure about that; but he expects to get a good deal, and the rest is entirely to go. And you will be surprised to hear that he will commence with the complete disbandment of the 18,000 or 20,000 clergy that now exist in the Church of England, because as I read it they may immediately apply for compensation for their removal, and forthwith their connection with the Church may be entirely terminated. This is a financial operation that would stagger the Chancellor of the Exchequer. But what is to become of the people if you offer an inducement to all their ministers to depart from their flocks? (Hear, hear.) Its aspects from a spiritual point of view are infinitely more startling than they are from a financial standpoint. And all for what? This gentleman's interest in it is quite clear. He wants the views to prevail which were so very largely urged by the first speaker. He wants to leave to the Church those things which the great council of bishops has condemned in a modified way—(cheers)—and he wants to do that in spite of the bishop who has the misfortune just to use the same words as the secular Court happens to have used, and, further, he wants to do it by means of disestablishing the Church. Now I must not occupy your time, but there is this significant fact—I was told by a member of Parliament a little time ago that he had gone over to the Liberationist views, and the reason that he and several others had done so was that it was felt the Ritualists were able, behind the loopholes of the old Established Church, to fight every inch of ground, and to fight it with more or less success, and nobody more so than the author of this scheme. He said that he had therefore joined the Liberation Society because with that the influence of the Ritualists would end. ("No, no," and "Hear, hear.") I do not know which is right, you know—(laughter)—but I remember a significant case of a man who saw that the bough of an old and venerable tree encroached upon his windows, and made his house somewhat damp. He determined to have that bough down, at all events, and so he got a large saw and sawed with might and main, and very soon had the bough down. But he had forgotten one slight circumstance. He was himself on the wrong side of the incision. (Great laughter.) One word in conclusion. After listening to this debate I feel it to be consistent with my position to offer one piece of advice. It may be that the Church of England shall be disestablished, and I am not one of those who has abject terror of such a state of things. (Cheers.) There are circumstances under which it would become our duty one and all to wish for such an event; but in the meantime I take a practical view, and when I think of this great place in which we are, and the great change which has occurred here with reference to opinion, and when I think that the work going on here is represented elsewhere in a hundred towns in the kingdom, as well as all over our villages—when I think of the strong pulses of spiritual life which are beating through the streams of our national Church, why, I would ask, should we help her to dissolution by quackery and mischievous nostrums? (Cheers.) Why should we not rather go on our knees, and, when we say our prayers, thank God for this national Church which He has visibly blessed by His presence; and why should we not make it our earnest petition, whatever our views may be, whether we be of this party or that—"may it never be my lot to do anything to injure that which God has visibly blessed?" (Loud cheers.)

The meeting then, a hymn having been sung, broke up.

#### PROPERTY AND ENDOWMENTS OF THE ESTABLISHED CHURCH.

This subject was considered at one of the sectional meetings held on Wednesday evening. The Bishop of Ripon presided. The attendance was very scanty. In describing this meeting, which we have not space to report at any length, the

*Sheffield Independent* says:—It must have been peculiarly grievous to the enthusiastic company of the defenders of the Church's material prosperity who were on guard to see their most trusty and far-seeing champions compelled, one after another, to face a sea of empty chairs and to hear the sounds of their patriotic voices rolling mournfully about, and awakening dismal echoes in the great, neglected building. There was something really pitiful in the spectacle of Dr. Gatty reading one of his most learned and elaborate defences of the Church's property under such chilling circumstances. Some attempts were made to cheer his most telling historical deductions, and a few of his hearers promptly grew ecstatic as the venerable and accomplished scholar gracefully submitted his leading points, viz., that Church property had its origin in a system of voluntaryism of the highest and best description, and that not a shilling of it ever came out of the national exchequer. But all these well-meaning endeavours to impart encouragement to the veteran defender, could only have served to remind him that a treatise worthy the attention of the most distinguished and critical of assemblies, had attracted an audience which might, in all probability, have been easily accommodated in the drawing-room at Ecclesfield Vicarage. However, the doctor plodded sturdily through his task, and may fairly be said to have proved superior to the discouragements so cruelly arrayed against him. Mr. Hugh Birley, the Conservative member for Cotonopolis, occupied the time of the Congress for some twenty minutes in reading a sketch of the ancient parish of Manchester, for the materials of which cheerful performance he acknowledged (with a ready ingenuousness wholly foreign to Conservative M.P.'s in general) that he was largely indebted to the standard work of Dr. Hibbert Ware on the subject. When it is added that the hon. gentleman executed his work in a low monotonous tone of voice, and without the least approach to animation, enough will have been said to prove that he acquitted himself entirely to his own satisfaction. Mr. Arthur Thomas pursued a very similar line of policy to that of his predecessor, and presented the Congress with a glibly-told condensation of the Church's history in Sheffield. Happily this dreary vein of ecclesiastical enlightenment was diversified by the Rev. Joseph Bardley, who delivered a very manly and vigorous sample of Church defence, the most interesting portion of which was his contention that the State, if it really were the trustee of the Church's property, should insist upon making obstreperous clergymen obey the behests of State law courts, or insist upon them withdrawing from their positions. Mr. George Harwood, a vigorous young specimen of the laity, took us over much general ground, and then sounded the note of warning, picturesquely reminding his hearers that they knew not the hour of the night in which the Liberationist thief might come. Next followed Canon Trevor, who gave us a thoroughly spirited address, in the course of which he said some very smart things of those "unholy combinations" which could alone effect the disestablishment of the Church, and declared with a great deal of animation that disestablishment would bring about a long train of disadvantages, which would seriously militate against the well-being of the country in spiritual and social matters. The able address of the canon was succeeded by a collection of dreary personal reminiscences related by Dr. Eastwood, of Darlington, and the Rev. Canon Hulbert. The debate was brought to a close by Mr. H. B. Reed and the Rev. Dr. A. T. Lee, agents of the Church Defence Association, who, as might reasonably be expected, had a great deal to say about the ignorance and iniquity of the emissaries of the Liberation Society. Before separating the section was made happy by the information that the "great ability and comprehensiveness displayed in the foregoing debate" had compensated the right rev. chairman for the disappointment occasioned him by being summarily removed from a comfortable seat in which he had pleasurable expected to listen to the "fireworks to be let off in the Albert Hall," and ordered to preside over a handful of orthodox Church defenders.

#### ECCLESIASTICAL PATRONAGE.

The Congress was in the afternoon engaged at a sectional meeting in the questionable privilege of washing dirty linen in public. The subject was "Ecclesiastical Patronage," and as the authorised sub-divisions of the topic were simony, exchange, and parishioners' veto, abundant scope was provided for the ventilation of most of the scandals which, by common consent, attach to the system. Curiously enough, many of the speakers seemed to vie with each other in giving prominence to the abuses which are allowed to creep into the usages of Church patronage. A vast number of suggestions were made as to the question of reform, it being strange to note the diversity of the schemes which were recommended for endorsement. On all hands, however, the necessity for vigorous improvement on the existing order of things was insisted upon. Mr. Spencer Stanhope, M.P., went the length of saying that the sale of next presentations was in almost all cases bad, and to express the opinion that no harm would be experienced if the system were entirely done away with. The Rev. F. F. Goe remarked upon the disagreeable nature of the revelations which were being made, and reminded his clerical brethren that those dreadful beings, the Liberationists and the Radicals, would eagerly snap them up and use them against the well-being of the Mother Church. This suggestive warning did not stay the ready blow of damaging admissions. Mr. Beresford Hope spoke with

stentorian emphasis of "gross and palpable faults" and "the scandals of the agency system," and the Rev. G. Lewthwaite dwelt on the improprieties of the patronage system as having a tendency to strengthen very materially the antagonistic labours of the Liberationist agents. It should be mentioned that Mr. Cecil Raikes, the Chairman of Committees in the House of Commons, and Mr. J. T. Hibbert, M.P., were announced to take part in the proceedings, but were prevented from attending, their places being taken at a few minutes' notice by Messrs. Stanhope and Beresford Hope.

#### THE LATE MR. POTTO BROWN.

Under the title of "The Village Philanthropist" there has lately been published a deeply interesting memoir of a man who, born in Cromwell's native county, was in many respects—especially in his love of liberty and in his desire for the spread of pure and undefiled religion—a second, if a smaller Cromwell himself. Like him he has left behind him a memory dear to all who value public and private virtue. The man was simply a Huntingdonshire miller, and his name was Potto Brown. He lived a life of extensive activity and usefulness, which reached rather beyond the usual threescore years and ten, and he died in the house where he was born, amongst his own people—a rare illustration of a life devoted to the acquisition of wealth that it might be consecrated to noble ends. On the very day of the appearance of this volume an interesting event took place in his native village, namely, the unveiling of a monument which had been erected to his memory in the presence of a numerous company collected from all parts of the county. Mr. Potto Brown's partner was a Mr. Goodman, and one of the sons of the latter gentleman, who died early, is an accomplished amateur artist, and, by the aid of photographs and personal recollection, he has succeeded in producing an admirable bust in bronze of the late Mr. Potto Brown. This bust has been placed on a pedestal of red granite, and it was this which was unveiled, under the chairmanship of Mr. Coote, J.P., by Master Ernest Brown, the eldest son of Mr. George Brown—and the care of which was vested in and accepted by the two sons of the deceased, Mr. Bateman and Mr. George Brown. From a paper read on that occasion by the Rev. T. Lloyd, of St. Ives, it appears that about two years and a quarter ago a bazaar was held in the village, on the premises in the occupation during his life of the late Mr. Potto Brown. In one of the rooms of the house a small bust of Mr. Brown was placed as a contribution towards interesting such as might come together on that occasion. The bust was designed and executed from memory only, with merely such aid as was to be obtained from photographic likenesses. This circumstance led to the composition of a much larger work of art. A small committee was formed for the purpose of giving effect to the wishes of many that a monument should be set up. A circular was issued setting forth the intention. From the outset the committee laid it down as a principle that the monument, if reared at all, should be reared at the cost of those only who had not simply a willing mind, but a strong desire to unite in the work. When it became known that the committee was prepared to receive contributions, it may be mentioned, as an example of the readiness and heartiness of those who had well known Mr. Brown, that the inhabitants of Houghton and Witton eagerly availed themselves of the opportunity to do honour to his memory. It would not be accurate to say that every man, woman, and child joined in helping, but it is undoubtedly the fact that only a very small proportion of the population of these two villages was unrepresented in the result celebrated the other day. Altogether a sum of 474*l.* had been received, and about the same sum had been expended. The statue is placed opposite a workmen's club now being erected by Mr. Bateman Brown. It is of modest dimensions, but in keeping with the character of the man and the place. As Dr. Allon observed on the occasion of the unveiling of the memorial, the late Mr. Potto Brown was the last man in the world to have anticipated or desired anything of the kind, and such was the feeling of all who took part in the interesting ceremony, which ended with a tea-meeting. After which there was again a public meeting, presided over by Mr. Neville Goodman, and at this one of the speakers was Mr. J. B. Gough.

To the general public the most fitting memorial of the man is in the life which has been written on the principle of co-operation, and in this is included the funeral sermon by Dr. Allon, in which Mr. Brown is depicted as the servant of his age—as undoubtedly he was. As was to be expected from the way in which the volume has been composed, there is a little of repetition, and it is deeply to be regretted that the original idea of devoting a chapter to Mr. Potto Brown as a man of business was not persevered in. There must have been something especially worthy of study in Mr. Potto Brown's business career and character. It is true he inherited his trade from his father, but the latter was a failure from the business point of view; while Mr. Potto Brown not only carried on the old mill, but built two monster steam-mills at Huntingdon and St. Ives, which are a landmark at this day. From his mother he seems to have learned what was the abiding principle of his life—to do right; and his mother's training had much to do in the way of forming a character of unbending independence and resolute discharge of duty, shown as much when, as a lad, he refused to take off his

hat at the bidding of a verger in St. Paul's Cathedral, and remained sitting on the steps outside for an hour while his friends enjoyed themselves within, as when, being a man, he sacrificed a farm worth seven hundred a year rather than do the bidding of his landlady—the Lady Olivia Sparrow—and abandon the system of village evangelisation, on which he had set his heart; or, as when, at a later period, as he lay on his bed of death, hearing that the clergyman of the parish was about to pay him a visit, he sent for his old friend, the Rev. Mr. Harcourt, to be with him, on the ground that, as he never was baptised in his lifetime he was not going to be so then. In one respect, Mr. Pott Brown had rather an inconvenient way of looking at things. He thought so much of money, he prayed so heartily for it, he worked so hard to get it, that he might do good with it, that he was in the habit of estimating the Church of England in a pecuniary light, and arguing that if in the country around him the Church cost so many thousands, and could only show a very small number of conversions to the credit side, then it was a failure. As at the same ratio of pecuniary expenditure the conversion of the world was impossible, as the requisite funds would not be forthcoming. So entirely did Mr. Pott Brown try the Establishment in its spiritual capacity that he appears to have been quite indifferent to the standing argument in its favour—the immense advantage of having an educated gentleman living in the parish. Be that as it may, with his schools and chapels and charities, with his life of Christian usefulness, which regarded alike the bodies, and the souls of men, Mr. Pott Brown well deserved the title his friends have given him of "The Village Philanthropist." "Religious motives," writes one of his biographers, "were the mainsprings of his being. Religion not only guided and controlled him, but originated the impulses and efforts to which his vigorous vitality gave birth. His whole career was the outcome of religious principle."

#### THE PEACE CONGRESS IN PARIS.

The Peace Congress did not conclude its sittings in Paris till Tuesday, and several incidents occurred during the last sitting. The first was a defence of Roumania by M. Bratiano against reflections passed on it in M. Franck's opening speech. He maintained that religious persecution was not practised in the East either by Christians or Moslems; that occasional disturbances were due to political passion; that the wealth of the Roumanians was being absorbed by foreign and especially by non-Christian settlers, who took advantage of their economical backwardness, and that they had been systematically calumniated by the Israelite Alliance. This defence was applauded by several of the audience, but did not find favour with the majority. No reply, however, was made to it, and a resolution affirming that liberty of conscience and worship should be guaranteed by all the Powers and formally sanctioned by an international convention was adopted without further debate. A more exciting scene occurred when on the motion "that international hatreds and the glorification of conquest should be combated by education, the press, and religious preaching," M. Dupré commenced an attack on the Vatican, holding it responsible for religious wars and national animosities. The President, the Marquis Pepoli, refused to tolerate language offensive to any portion of the audience; whereupon M. Dupré, exclaiming "Vous êtes tous des mystificateurs!" left the room. The audience expressed strong disapproval of this outbreak.

Among the resolutions agreed to was one affirming that free trade, liberty of the seas, and the development of means of communications should be the aim of commercial policy. As to the federation of peace societies, M. Lemmonier, on behalf of the Geneva League of Peace and Liberty, reserved its right of holding aloof from a union excluding all political and religious differences, such a restriction involving, in his view, the exclusion of the principles of liberty, justice, and morality. The Congress was about to break up without any provision for the future, except an understanding that draft rules of federation should be submitted to the various societies and eventually ratified by a general gathering, when the Marquis Pepoli and other delegates warmly protested against such a negative result. It was accordingly agreed that the Bureau should appoint a central committee, and that the Congress should reassemble next year at a place and time to be agreed upon. M. Franck then thanked the foreign delegates for their co-operation, and applauded the conciliation and harmony displayed by men of all nationalities, creeds, parties, and positions. He disclaimed the pretension of infallibility for the resolutions adopted, but remarked that the Congress had stigmatised wars of conquest and aggression, and had proved that the odious trade of wholesale murdering ought to be struck out of the catalogue of human industries. Mr. H. Richard, M.P., expressed the thanks of the foreign delegates to the French Society for its arrangements and hospitality, and particularly to MM. Franck, Joseph Garnier, Passy, and Bellaire. Peace advocates, he said, were fighting a battle against great odds, for war was a custom deeply rooted in national traditions, and was supported by various interests. They had, however, as auxiliaries reason, which war affronted; justice, which it outraged; humanity, which it afflicted; and commerce, which it deranged. Industry and working men in all countries were beginning to feel the duty

of lifting up their voice against it, and religion was for peace; for He who had made of one blood all nations of men must look down with favour and blessing upon those endeavouring to put an end to conflicts between His children, who bathed their hands in each other's blood. With this speech the Congress concluded.

At a farewell dinner given by the French Peace Society to the foreign delegates to the late Congress, M. de Marcere, speaking in his private capacity, not as Minister of the Interior, complimented the company on their aim, though he allowed it to be seen that he did not expect its immediate realisation. Mr. Richard, M.P., paid homage to the pacific sentiments of the French Republic, and toasted the lasting alliance of France and England; while the Marquis Pepoli invited the Congress to meet next at Rome to open for ever the Temple of Janus.

On Tuesday evening the principal members of the Congress, including Mr. Pease and Mr. Henry Richard, attended a very brilliant reception at M. de Marcere's. Among the company were Lord Houghton and his son, and two daughters of Mr. Cobden, who received marked attentions from several Ministers.

#### Gleanings.

A new drama, entitled "Martin Luther," has, we (*Athenaeum*) are informed, been written for Mr. Irving by Mr. George Moore, the author of "Flowers of Passion," in conjunction with M. Bernard Lopez.

Another new planet, one of the tenth magnitude, has just been discovered, making the 192nd known minor planet.

The ladies give as a reason for marrying for money, that they now seldom find anything else in a man worth having.

An artist once painted an angel with six toes. "Who ever saw an angel with six toes?" people inquired. "Who ever saw one with less?" was the counter question.

An embarrassed man on being asked why he went into bankruptcy, replied, "Well, my liabilities were large, my abilities numerous, and my probabilities unpromising, and so I just thought I'd do as my neighbours do, you know."

An old Highland clergyman, who had received several pastoral calls, asked his servant where he should go. The servant said, "Go where there is most sin, sir." The preacher concluded that was good advice, and went where there was most money.

"Are you connected with a paper here?" asked a countryman of an inmate of the Indiana insane asylum. "Oh, no," was the reply; "I have been to the insane asylum, and have been cured; a man never runs a newspaper after he is cured."

Few modern Greek women have preserved Greek attire; they have bowed down to the fashions of Paris in most of the towns; but at Delphi and around Mount Parnassus some peasants retain the distinctive character.

**BRIGHT AND GLADSTONE.**—It is stated by the *International Review*, of Mr. John Bright, that he said to a lady—who in his presence had been abusing Mr. Gladstone—"Permit me, madame, to advise you to take your children, on the first opportunity, where they may see Mr. Gladstone. When they are in his presence, say to them that they are standing before one of the greatest Englishmen who ever lived, and who has done his country the greatest service it was ever permitted an Englishman to do, by preserving it from a wicked and wanton war."

**THE TELEPHONE.**—In a lecture at the Midland Institute on Monday last, Professor Barrett showed perhaps the most extraordinary experiments in electric telephony yet made in this country. By means of Mr. Edison's carbon telephone, placed several feet from the speaker, every word of the lecture was distinctly transmitted to the City Club in an adjoining street; and, further, an assistant speaking at the distant carbon telephone was heard by several hundred of the audience, whilst single words such as "halloo," "halloo," "bravo," &c., were heard by the entire audience of some 1,500 people who crowded the Masonic Hall. Professor Barrett, through Mr. Edison's kindness, was also enabled to show for the first time in England the tachimeter, an instrument wonderfully sensitive to minute traces of heat, and the principle of which is the same as the carbon telephone, namely, the extreme sensitiveness of carbon, in the form of a particular kind of lampblack, to infinitesimal changes of pressure.

**DRIED EGGS.**—Among other food industries which have lately sprung up in America is the "dried-egg industry," which, it is stated, has proved a great success. The eggs are carefully examined by light to ascertain whether they are good or not, and are then thrown into an immense receptacle, where they are broken, and by a centrifugal operation the white and yolk are separated from the shell, very much as liquid honey is separated from the comb. The liquid is then dried by heat, by a special process; and the result is a substance much resembling sugar, which is put in barrels and is ready for transportation to any point, preserving completely all its good qualities. It has, indeed, been taken twice across the Equator in ships, and found equal for the ordinary uses to eggs freshly laid.—*Pall Mall Gazette*.

**SPIRITS OF TURPENTINE.**—At a recent trial of a liquor case, which occurred in the United States, the witness on the stand was under examination as

to what he had seen in defendant's domicile, which he said he had visited "a number of times." "Did you ever see any spirits there, or anything you regarded as spirits?" asked the presiding justice. "Why, yes—I don't know but I have," was the reply of the witness. "Do you know what kind of spirits?" "Yes." "How do you know?" "I kinder smelt it." "Well now," said the judge, straightening himself for the convicting answer, which he supposed would be given, "will you please tell me what kind of spirits it was?" "Spirits of turpentine!" As soon as the roars of laughter that resulted had subsided the witness was discharged, the opinion being that his testimony was not to the point.

#### Births, Marriages, and Deaths.

##### MARRIAGES.

**LOCKWOOD—EDWARDS.**—Oct. 1, at the Congregational Church, Ealing, by the Rev. J. Byles, Abraham Hirst, third son of the late Walter Lockwood, of Huddersfield, to Florence Amy, daughter of the late George Henry Edwards, of Argyle-street, W.

**RUGG—MARTIN.**—Oct. 1, at the Presbyterian Church, Regent-square, London, by the Rev. Dr. Martin, father of the bride, Henry Halford Rugg, of East Malling, Kent, to Jane Amelia, elder surviving daughter of the Rev. J. F. Martin, L.L.D., Maidstone.

**HAWKINS—BETTS.**—Oct. 1, at Pembury Congregational Chapel, by the Rev. G. Cecil, Howard, son of the late R. Hawkins, of Hastings, to Ellie, daughter of the late D. Betts, of Streatham.

**JOHNSON—BATH.**—Oct. 2, at the Above-Bar Congregational Church, Southampton, by the Rev. H. H. Carlisle, LL.B., William Johnson, of the Southampton Dock Company, to Emily, second daughter of the late Edwin Bath, of Southampton.

**LOWE—MILLER.**—Oct. 2, at Trinity Presbyterian Church, Notting-hill, W., by the Rev. Adolph Saphir, D.D., Frederick George Lowe, Ealing, to Mary Jane, only daughter of William Crammon Miller, Esq., of 4, Colville-gardens.

**HUMPHREYS—BOND.**—Oct. 8, in the Baptist Chapel, Falmouth, by the Rev. F. Tresail, uncle of the bride, Rev. G. W. Humphreys, B.A., of Wellington, Somerset, to Henrietta Mary, youngest daughter of late W. H. Bond, Esq., R.N.

##### DEATHS.

**MEEAD.**—On the 4th inst., suddenly, in the 22nd year of his age, at 6, Claremont-villas, Byrom-street, Patricroft, James Joseph Mead, Pastor of the Baptist Church, Eccles, near Manchester.

**CLAPHAM.**—Oct. 7, at her residence, Brookside, Ilkley, Mary Ann, widow of the late John Peele Clapham, J.P., in her 73rd year. No cards.

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